

# EDUCATION AND SOCIETY

A SOCIOLOGICAL APPROACH  
TO  
PRINCIPLES OF EDUCATION IN INDIA

By

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To

**Dr. Radha Kamal Mukerjee**





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## PREFACE

Education is no more considered the concern of the classes. In a democratic society the gap between the classes and the masses has to be filled up. That is why, modern principles of education emphasise democratic values and equal educational opportunity for all. In this book an effort has been made to discuss the nature and purposes of education in such a manner as enables a student to understand the dynamic principles which are fundamental in nature. In other words, principles of education in relation to the life of individual and his community have been discussed taking into consideration the sociological point of view.

The contents of this book are based upon the courses prescribed for the students of education in degree classes and training colleges. It is expected that this book will serve a great need of the students of education as in it the principles of education have been discussed in the context of Indian thought and society.

The first edition of this book was published by Vora & Co. Publishers (P) Ltd., Bombay. The second revised and enlarged edition is now being published incorporating new changes, ideas, recommendations, suggestions etc. given by educators, with a view to bringing about transformation of educational principles and practices. The last chapter of the book is devoted to the education of the future. Great and tremendous changes are taking place in the world today in the fields of science and technology and they are bound to have great impact on human affairs. Educators have to take into account these changes and develop such abilities as will enable individuals not only to accept these changes without any difficulty but also develop in themselves desirable adjustive mechanisms.

Education of the future should not only be content-oriented but skill and adjustment-oriented. In other words, it must make the individual to face the challenges of life with confidence and courage.

The author is grateful to all those whose works have been helpful in the preparation of this book.

Nov. 24, 1972

*S. R. Jayaswal.*



## CHAPTER I

### NATURE OF EDUCATION

If we study the literature on education, specially its history, we shall find that scholars and leaders of public opinion have expressed themselves from time to time in regard to education.

What has been said by them is generally in terms of their society, and the times they lived in. In every society, a system of education is evolved according to its needs and the temper of its times.

#### 1. ROOT MEANING OF EDUCATION

If we go to the root meaning of the word 'education', we find that it is derived from the Latin word "educare" meaning 'to educate', 'to bring up', 'to raise', as they say in America, or *elever*, as they say in France.<sup>1</sup>

There are some other words which are cited as basic to the meaning of education. For example, the word *educere* which means 'to lead out', or the other explanation based on the meaning of the Latin 'e' standing for 'out of' and 'duco' for 'to lead'.

Thus 'education' is leading out what is within man. It is by means of education that the latent potentialities of man are made patent.

Thus we see that in general there are two meanings given to the word 'education'. One meaning lays emphasis on the training and teaching, and the other on the 'leading forth' or enabling the individual to develop according to his potentialities.

It is the second meaning that is now accepted widely, because education is for all life and it is vitally related to our way of living and experiencing. We receive education in the school of life and the experience is our best teacher.

1. J. S. Ross : *Groundwork of Educational Theory*, London : George G. Harrap & Co. Ltd., 1942, p. 17.

## 2. SOME DEFINITIONS OF EDUCATION

Let us consider some of the definitions and descriptions offered by great educators of the world. According to *Plato* (428-348 B.C.), "education (is) that training which is given by suitable habits to the first instincts of virtue in children...which leads you always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end...in my view, will be rightly called education."<sup>2</sup>

Another great Greek philosopher *Aristotle* (384-322 B. C.) stated "...education of the young requires the special attention of the law giver. Indeed the neglect of this in states is injurious to their constitutions, for education ought to be adapted to the particular form of constitution .."<sup>3</sup>

Emphasising the responsibility of the state for education *Aristotle* observed, "...inasmuch as the end for the whole state is one, it is manifest that education also must necessarily be one and the same for all . . ."<sup>4</sup>

Further it is stated by *Aristotle* that, "...there should be legislation about education and that it should be conducted on a public system."<sup>5</sup> According to a reference<sup>6</sup> *Aristotle* wrote, "Educated men are as much superior to uneducated as the living are to the dead."

The great Roman educator *Quintilian* (35 B.C.-100 A. D.) wrote, "My aim then, is the education of the perfect orator. The first essential for such a one is that he should be a good man, and consequently we demand of him not merely the possession of exceptional gifts of speech but of all the excellencies of character as well. . . . The man who can really play his part as a citizen and is capable of meeting the demands both of public and private busi-

2. *Plato: Laws* 653 as quoted by S.P. Chaube in his book, *Some Foundations of Education*, p. 203.

3. *Aristotle: Politics*, Book VIII in *Three Thousand Years of Educational Wisdom* (ed) Robert Ulich, Harvard University Press 1954, p. 63.

4. *Ibid.*

5. *Ibid.*

6. Lall and Choudhary : *Principles and Practice of Education*, Delhi : Gulab Chand Kapur & Sons, 1952, p. 1.

ness, the man who can guide a state by his counsels, give it a firm basis by his legislation, and purge its vices by his decision as a judge is assuredly no other than the orator of our quest."<sup>7</sup>

Thus in Rome during the first century education was devoted to the preparation of first-rate orators.

The Arabian philosopher *Ghazali* or *Algazel* (1058-1111) in his essay *My Child* has emphasised the practical nature of education. He states, "... knowledge without action is insanity, but action without knowledge is not action. Know that all knowledge cannot save you from sin and will make you obedient, and will not free you from the fire of hell, unless you really act according to your knowledge."<sup>8</sup>

Another famous scholar *Erasmus* (1466-1536) in his book, *The Education of a Christian Prince* wrote, "A prince who is about to assume control of the state must be advised at once that the main hope of a state lies in the proper education of its youth. . . . Pliable youth is amenable to any system of training. Therefore the greatest care should be exercised over public and private schools and over the education of the girls. . . . Education exerts such a powerful influence, as Plato says, that a man who has been trained in the right develops into a sort of divine creature, while on the other hand, a person who has received a perverted training degenerates into a monstrous sort of savage beast."<sup>9</sup>

One of the great educators, *Comenius* (1592-1670) in his work, *The Great Didactic* or *Didactica Magna*, said "Nature gives the germinal capacities for knowledge, morality and religion, but it does not give knowledge, morality and religion themselves. Rather these are acquired through learning, acting and praying. Therefore somebody rightly has defined man as an educable animal since he cannot become man unless he is educated . . . Hence all who are born as human beings need education because they are destined to be real men, not wild beasts, dull animals, and clumps

7. H. E. Butler : *Quintilian, Institutes of Oratory*, New York : G.P. Putnam's Sons, 1921-22 Vol.1, pp. 9-11 quoted by J. S. Brubacher in *A History of the Problems of Education*, New York : McGraw Hill Book Co. 1947, p. 5.

8. Op.cit. Robert Ulich, pp. 195-196.

9. Ibid, p. 253.

of wood. From this also follows : the better one is educated the more he excels others."<sup>10</sup>

Rousseau (1712-1778) in his famous book, *Emile* has observed " . . . education of a man commences at his birth : before he can speak, before he can understand, he is already instructed. Experience is the forerunner of precept. . . "

At another place in the same book, Rousseau wrote, "All that we are not possessed of at our birth and which we acquire when grown up, is bestowed on us by education. This education we receive from men or from circumstances. The constitutional exertion of our organs and faculties is the education of nature : the uses we are taught to make of that exertion, constitute the education given us by men ; and in the acquisitions made by our own experience, on the objects that surround us, consists our education from circumstances."<sup>11</sup>

According to Heinrich *Pestalozzi* (1746-1827) the education of man may be planned with the following purposes and principles

- (a) "The higher purpose of education is to prepare the individual to make free and self-reliant use of all the faculties with which the Creator has endowed him, and so to direct these faculties that they may perfect all human life ; each individual in his proper place, should be able to act as the instrument of the omnipotent all-knowing Power that has called him into being."<sup>12</sup>
- (b) "A beast is perfectly adapted to anything it may have to do; but a man is not fit for anything save what he can learn, and love, and practice."<sup>12</sup>
- (c) "Education is nothing more than the polishing of each single link in the great chain that binds humanity together and gives it unity."<sup>12</sup>

John Friedrich *Herbart* (1776-1841) whose place among the great educators of the 18th and the 19th centuries is undisputable.

10. Ibid, pp. 341-342.

11. Ibid, p. 391 and p. 384.

12. Heinrich Pestalozzi : *The Education of Man, Aphorisms*, New York : Philosophical Library, 1951, pp. 31-32.



said about education that it must develop confidence and good character. Further he pointed out :

"If one considers the nature of education he will recognize that unity of aim is an ideal which cannot be realised, because the teacher must foresee the future man in the boy. Consequently the teacher must try to envisage the purposes which the pupil will pursue after he has grown up. It is the teacher's task to prepare beforehand in his pupil the desirable facility for achieving his goals."<sup>13</sup>

Friedrich Wilhelm *Froebel* (1782-1852), the founder of the Kindergarten stated:

"The object of education is the realization of a faithful, pure, inviolate, and hence holy life."<sup>14</sup>

"By education, then, the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him and to a free representation of this principle in his life."<sup>14</sup>

\* *Herbert Spencer* (1820-1903) in his book, *Education* (1861) discussed 'what knowledge is of most worth?' 'Intellectual Education', 'Moral Education', and 'Physical Education'. He wrote:

"To prepare us for complete living is the function which education has to discharge, and the only rational mode of judging an educational course, is, to judge in what degree it discharges such function."<sup>15</sup>

And finally *John Dewey* (1859-1952), the American educator, observed :

"... all social institutions have a meaning, a purpose. That purpose is to set free and to develop the capacities of human individuals without respect to race, sex, class or economic status. And this is all one with saying that the test of their value is the extent to which they educate every individual into the full stature of his possibility."<sup>16</sup>

13. Op. cit. Robert Ulich, p. 520.

14. Friedrich Froebel, *The Education of Man*, New York : Appleton and Company, 1906, pp. 4-5.

15. Herbert Spencer, *Education*, London : Watts & Co., p. 7.

16. Joseph, Ratner, *Intelligence in the Modern World*, New York : The Modern Library, Random House 1939, p. 629.

### 3. THE INDIAN VIEW OF EDUCATION

The Indian viewpoint on education is expressed in the ancient scriptures. Manu, the great law-giver gave "the first place to Shiksha, education, next to Raksha, protection, and the third to Jivika. . . . The Buddha also places Right knowledge first. So does Shankaracharya, following the Upnishads. Krishna declares that 'there is no purifier like unto right knowledge. . .'"<sup>17</sup>

Dr. Bhagwan Dass discussing 'Education', stated that in the larger sense, Education may be said to include all Sanskaras. Here it may be pointed out that 'Sanskaras' are derived from Samyak-Karanam, which means "making good", "making better" and to improve.

It may be stated without any fear of contradiction, that the ancient Indian tradition has laid great emphasis on the spiritual aspect of education.

In other words, education has been considered as a means of liberation from the clutches of Maya, the great deep darkness of ignorance and the evils of sensuousness. Of course this aim of education is related to a philosophy of life in which moral and spiritual values occupy supreme position.

*Mahatma Gandhi*, while engaged in the fight for freedom, paid his full attention to the problems of education in India. From time to time he expressed himself on vital aspects of education. He also considered that education worthwhile which enabled one to have 'Mukti', i.e., freedom from all vices and freedom to develop oneself materially and spiritually.

*In the Report of the University Education Commission of 1949*, the aims of University Education have been discussed. It is stated there that "Education, according to the Indian tradition, is not merely a means to earning a living, nor is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, Dvitiyam Janma" (p. 43).

17. Bhagwan: Dass, *The Science of Social Organisation*, Vol. I, Madras: Theosophical Publishing House 1932, p. 210.

Thus the nature and scope of education in India has been devoted to the leading of a life which is moral and spiritual. Public speeches of our national leaders emphasise the idealistic aspect of education in India.

*Jawahar Lal Nehru*, while proposing the resolution on Education at the Avadi Session of the Congress, in January 1955, said :

“The type of education which concerns itself only with the reading of books is, from the human point of view, from any point of view, incomplete.”

With reference to Indian society and education, Pandit Nehru stated, “. . . Whatever the pattern of society we are visualising, it must contain trained human beings, not people who have just learnt to read and write, but trained men and women whose character has been developed, whose mind has within it some elements of culture and whose hands can do something.”

*Maulana Abul Kalam Azad* expressed himself in regard to education in these words :

“Every individual has a right to education that will enable him to develop his faculties and live a full human life. Such education is the birthright of every citizen. A state cannot claim to have discharged its duty till it has provided for every single individual the means to the acquisition of knowledge and self-betterment.”<sup>18</sup>

According to *Dr. Rajendra Prasad*, education is “the establishment of a twofold harmony in every individual—harmony within his own self and harmony with other living beings in the whole world. . . . The establishment of such a harmony through knowledge, action and love used to be termed as *Yoga* in our country.”<sup>19</sup>

At another place *Dr. Prasad* stated, “I feel, that the mental, moral and spiritual make-up of a student is, in the long run, of far greater importance and value than mere intellectual achievement.”<sup>20</sup>

18. *Speeches of Maulana Azad (1947-1955)* Publications Division, Ministry of Information & Broadcasting, Govt. of India, p. 260.

19. *Speeches of President Rajendra Prasad*. Publications Division, Ministry of Information and Broadcasting, Government of India. September 1955, pp. 84-85.

20. *Ibid*, p. 8.

In the light of the above, it is now possible for us to understand the nature and scope of education. Today there is a greater need for education for brotherhood and one world than at any other time. In the near future we shall have a world government and world citizens who will be dedicated to the ideals of Universal Brotherhood and true service of Humanity, without distinction of race, creed, sex, country and colour. Education is a sure means to achieve these ideals of world governments and universal brotherhood.

### SUMMARY

If we go to the root meaning of the word 'education' we find that it is derived from the Latin word 'educare' meaning 'to educate', 'to bring up', 'to raise', as they say in America, or *elever*, as they say in France.

There are some other words which are cited as basic to the meaning of education. For example, the word *educere* which means 'to lead out' or the other explanation based on the meaning of the Latin "e" standing for 'out of' and "duco" for 'to lead'.

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Education, according to the Indian tradition, is not merely a means to earning a living, nor is only a nursery of thought or a school for citizenship. It is initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, *Dvitiyam Janma*.

## CHAPTER 2

### AIMS AND OBJECTIVES OF EDUCATION

The nature and scope of education cannot be considered without various aims and purposes of education. In other words, "education" as such has a number of meanings and purposes. It will be worthwhile to ponder over some common meanings given to word education.

Generally by education people at large think the process of teaching. Whatever a teacher teaches is education. Thus we can say that one meaning of education is in terms of teaching or instruction.

The other meaning of education is in terms of schooling. In other words, whatever takes place in a school is considered as education. For example, teaching in the class-room, teacher-pupil relationship, pupil-pupil relationship, games, co-curricular activities and many other such things are necessary parts of schooling.

The third meaning which is rarely given to education is that it is a discipline or a field of study. Now-a-days in many universities of the world, education is being taught as a social science subject which is sustained by the related fields of psychology, sociology, anthropology, economics, history, political science, public administration etc.

It is this view or meaning of education which is extremely important to bear in mind, for it enables us to have a world-view which is helpful in understanding the various aims and objectives of education.

#### 1. THE INDIVIDUAL AIM OF EDUCATION

Aims of education can be considered from different points of view. One approach is based upon the needs and values of an individual. Those who consider the individual as the centre of education emphasize the fact that aim of education should be such as enables an individual to develop his total personality.

As a matter of fact the individual aim of education is very much emphasized in those social systems which are democratic in nature. In other words, such societies as emphasize the democratic way of life and the freedom for individual have the individual aim of education.

Thus we find the individual aim of education being accepted by those people who are opposed to group control.

In human history, more particularly in the history of education one can observe that there has been a kind of conflict between the individual and the society. In some periods the individual was in ascendance and the society was in submission. In some other period the individual was given less importance than the society.

Thus the individual aim of education became popular in those times when the philosophy of life was individual centered. In this connection an observation made in a report is worth quoting :

"What is the aim of education is a question that admits of no answer without a reference to ultimate convictions about human nature and destiny, about society and how the individual stands related to it."<sup>1</sup>

It is evident from this quotation that the aim of education is necessarily dependent upon the philosophical and sociological understanding of man. The individual aim of education emphasises the individual and his unique nature and personality. According to it, the development of total personality of the individual should be the aim of education.

## 2. THE SOCIAL AIM OF EDUCATION

The social aim of education takes into consideration the social needs of society. Education is provided with a view to making new members of society familiar with social traditions, manners, mores, customs etc.

In other words, when a society wants to have a very strong

1. *Secondary Education* (H.M.S.O. 1947) p. 9 quoted by F. W. Garforth in *Education and Social Purpose*, London, 1962.

social organisation and does not permit freedom to the individual members to deviate from its social traditions, it emphasizes to a great extent the social aim of education.

In the social aim of education great importance is attached to society and therefore, an individual becomes of secondary importance. In countries where socialistic governments are functioning there is great emphasis on the social aim of education. For example, in the Soviet Russia the aim of education is to strengthen the Soviet system of government and the communistic way of life.

While the social aim is good so far as it helps in the social growth of a people, it is at the same time injurious for the development of an individual's initiative, freedom and enterprise.

It has been seen that new inventions, and things of extraordinary historical importance have been generally done not by a group of people but by certain individuals in their own way. If there is any regimentation of thought and action it is bound to lead to mediocrity.

- It is only in an atmosphere of freedom that one can think boldly and discover something entirely new. But at the same time a lot of risk is involved when an individual is given too much of freedom.

So the supporters of the social aim of education would like to take a calculated risk. They prefer their own society to be in the forefront and regard the individual merely as an instrument or servant of the society.

As a matter of fact there will always be a conflict between the interests of an individual and that of a society. But this conflict can be resolved if we consider an individual to be such a unit of society as is helpful in general social development.

We know very well that there cannot be a society without individuals and at the same time individuals cannot survive without social security. Thus any aim of education which ignores this fact is likely to be incomplete.

As a matter of fact the individual and social aims of education are complementary for we want such a development and

education of an individual which enables him to be an effective and useful member of society.

The social aspect of education conserves the useful traditions and values of a society and the emphasis on the development of an individual permits progress in various fields of life. Thus in an ideal situation the individual and social aims of education are well harmonized and they are never in conflict.

### 3. THE IDEALISTIC AIM OF EDUCATION

Besides the individual and social aims of education there are other aims of education according to various philosophies. For example, the philosophy of idealism lays emphasis on ideas, ideals and values. In other words, idealism is the doctrine in which ideas are considered to be the fundamental basis of reality.

It is not our purpose to describe the philosophy of idealism here but it will be worthwhile to note that according to idealism the reality resides in man's mind and not in nature. In other words, ideas which are developed in the mind should be considered the real things.

In idealism it is also believed that the universe is rational and it is guided by a universal mind. On this basis it is assumed that elements of matter have also a mental character. Further, the philosophy of idealism considers the physical world as a phenomenon of the mind.

Idealism is subjective in nature for it says that reality is within the individual and not beyond. There is also something like an objective idealism associated with the name of Plato.

Plato emphasized that ideas, which are the basis of reality, exist independently and therefore, they should be considered objective.

The concept of objective idealism is based upon the assumption that the reality resides in the ideas and not in the perspective of the mind. But generally the philosophy of idealism accepts reality in terms of ideas.

Furthermore, it regards the world as an embodiment of mind and on this basis it gives first place to the spiritual nature of man.



As a matter of fact in idealism the spiritual nature of man is regarded as the essence of idealism.

Now coming to the idealistic aim of education it may be said that the idealistic aim is devoted to the gaining of self-realisation. In other words, according to the idealistic aim of education every individual should be able to realise his highest self. We can say self-realisation is the educational aim of idealism.

The idealistic aim provides for such experiences as lead to the widening of spiritual consciousness. The idealistic education lays great emphasis on moral and spiritual goals of life. Man can know himself by becoming moral and spiritual and therefore, the idealistic aim of education tries to develop a person morally and spiritually so that he may achieve self-realisation.

#### 4. THE NATURALISTIC AIM OF EDUCATION

The naturalistic aim of education is based upon the belief that the nature of a child is of paramount importance and if education is given according to natural laws it is bound to be good. From this point of view it may be assumed that the naturalistic aim of education regards the child as the centre of education.

It may be mentioned here that the philosophy of naturalism has been very much influenced by the development of science. That is why we find in literature the mention of naturalism of physical science, mechanistic naturalism, biological naturalism etc.

All these varieties of naturalism disregard the spiritual nature of man and emphasize his physical, mechanistic and biological nature.

Rousseau is regarded as the main spokesman of the philosophy of naturalism. It will be desirable if we become familiar with some of his famous quotations.

According to Rousseau, "God makes all things good, man meddles with them and they become evil". In other words, Rousseau believes that all creations of nature are inherently good and if man tries to control nature or to modify it in any manner it is bound to become evil.

Another observation made by him is : "Human institutions are one mass of folly and contradiction." Here he condemns all human institutions and advocates the life according to nature where there are no social laws, traditions and values.

At another place he observes : "The only habit the child should be allowed to contract is that of having no habits". It is clear from this statement that Rousseau does not want a child to develop any kind of habit, for habit formation hinders natural way of life.

Thus it is evident from this brief description of naturalism that it believes in complete freedom for the individual and permits no control of any kind.

#### 5. THE REALISTIC AIM OF EDUCATION

The philosophy of realism has influenced education to a great extent. It came as a reaction to bookish and unrealistic approach to life. During the period of renaissance in Europe, when there was a lot of emphasis on literary culture, life became artificial and there was no relation between education and social progress. Thus the ground was prepared for a realistic doctrine of education.

The rise of science in the 19th century as well as the writings of Herbert Spencer and Thomas H. Huxley drew attention of educators towards the need for providing a scientific and realistic basis to education.

Herbert Spencer discussed the problem of knowledge and education by raising the question, "what knowledge is of most worth ?" and answered it by saying that only such a knowledge was of utmost worth as could be the most useful.

As stated earlier, realism was a kind of protest against artificial, sophisticated and bookish approach to life and education. As a philosophy, realism asserts that the reality of the world resides within the object as well as around it.

According to realism there is a real world of things behind and corresponding to the objects of perception. We need not go into the details of the doctrine of realism. It is sufficient to note that realism brought life and education nearer by emphasizing the realities which man has to deal with.

That is why the realistic aim of education is vocational in character. According to it, education should be able to provide for living. It should be related to life and the needs of the individual.

The realistic aim of education has influenced curriculum construction to a very great extent. It has pleaded for giving place to contemporary events as well as social problems in the curriculum. Alongwith it, it vehemently opposes verbalism in education.

Thus the realistic aim of education is to deal with the realities of life and society and prepare the individual to function on a realistic plane.

As stated earlier, by emphasising the vocational character of education, the realistic aim of education took into consideration the social and economic needs of the individual as well as of the society.

## 6. THE PRAGMATIC AIM OF EDUCATION

The pragmatic aim of education takes into consideration the maxim formulated by its founder C. S. Pierce that "in order to ascertain the meaning of an intellectual conception one should consider what practical consequences might conceivably result from necessity from the truth of that conception; and the some of these consequences will constitute the entire meaning of the conception."<sup>2</sup> The philosophy of pragmatism gives supreme place to the practical consequences. This philosophy has been well applied by William James and John Dewey.

According to pragmatic aim of education the direction of impulses, interests and abilities should be such as satisfies the needs of the individual and his society.

As a matter of fact pragmatism is a kind of compromise between the extreme points of view expressed by the philosophies of idealism and naturalism. Pragmatism does accept the place of values in life but does not believe that values are spiritual in the sense as idealism states.

2 Good : *Dictionary of Education*, Second Edition.

The pragmatist view is that values are man-made and constant experimentation is needed to test their validity and reliability. So we find that pragmatism requires an individual to be creative so that he should formulate values of his life on the basis of his experience.

The pragmatic aim of education, therefore, is devoted to teaching by experience, activity method and learning by doing. As is evident, pragmatism has found expression not so much in the theory of education as in its application. The curriculum, the methods of teaching as well as school organisation have been influenced by the pragmatist approach to life.

The pragmatic aim of education attempts to develop an individual keeping in view human purposes, wants, needs and desires in a manner that the individual becomes a creative and cooperative member of his society.

The pragmatic aim of education is to develop initiative, leadership and cooperative attitude so that an individual becomes a part of his community. The whole emphasis is on the needs of the individual as well as his society.

The pragmatic aim of education in its enthusiasm for satisfying the individual and social needs seems to neglect individual differences. It is also extremely devoted to the present state of affairs and the problems facing the individual and his society with the result that the cultural heritage is neglected.

Nonetheless the pragmatic aim is purposeful and devoted to the well being of the members of a society keeping in view their problems needing solution. The pragmatic aim of education is in a way the progressive aim for it always attempts to improve the existing conditions by solving various problems facing the members of society.

## 7. WHITEHEAD'S VIEW-POINT

Prof. Alfred North Whitehead has influenced modern education to a very great extent. He has examined various problems relating to the aim, as well as the content of education. His approach is cultural combined with a scientific attitude of mind.

He tries to emphasise the role of education in developing human feeling and aesthetic values.

According to him "culture is activity of thought and receptiveness to beauty and human feeling. . . . a merely well-informed man is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction."<sup>3</sup>

Whitehead considers verbal knowledge useless. Any system of education which tries to impart inert knowledge is useless and harmful. That is why he says, "education is the acquisition of the art of the utilization of knowledge."<sup>4</sup>

It is possible only when "the genius of the teacher, the intellectual type of the pupils, their prospects in life, the opportunities offered by the immediate surroundings of the school, and allied factors"<sup>5</sup> are taken into account.

Thus education should be related to the life and the needs of the pupil. It should also utilize the present surroundings of children for purposes of education. Furthermore, "the pupils have got to be made to feel that they are studying something, and are not merely executing intellectual minutes."<sup>6</sup>

Whitehead considers education as a means of acquiring special ability. In other words, the aim of education should be to enable every person to function according to his unique ability. As we know, every individual is unique and possesses unique potentialities for a special type of work or function.

Keeping in view the factor of individual differences, Whitehead observes, "the ancient work is beautiful, the modern work is hideous. The reason is, that the modern work is done to exact measure, the ancient work is varied according to the idiosyncrasy of the workman. . . .

"But mankind is naturally specialist. One man sees a whole subject where another can find only a few detached examples. I know that it seems contradictory to allow for specialism in a

3. A.N. Whitehead: *The Aims of Education*, New York: The Macmillan Co., 1929 (Mentor Books), p. 13

4. Ibid, p. 16

5. Ibid, p. 17

6. Ibid, p. 21.

curriculum especially designed for a broad culture. Without contradiction the world would be simpler and perhaps duller. But I am certain that in education whenever you exclude specialism you destroy life."<sup>7</sup>

It may be noted here that by 'specialism' is perhaps meant the special qualities or 'uniqueness' and the factor which makes one person different from the other.

#### 8. MARTIN BUBER ON EDUCATION

Martin Buber was one of the greatest modern philosophers who expressed himself on the nature and purpose of education. It is really sad that Buber has not been commonly included in the courses of educational philosophy for teachers. Nonetheless, he is a powerful influence on modern educational thought and therefore, it is worthwhile to acquaint ourselves with his approach to education.

Martin Buber gave utmost importance to the quality, of uniqueness found in every individual. According to him, "The child is a reality ; education must become a reality." In other words, Buber approaches education in terms of the needs of the child to be educated and therefore, he emphasizes the role of reality in education.

It is on the basis of the knowledge and experience of reality that a child should be enabled to develop his creative powers.

He states, "What we term education conscious and willed, means *a selection by man of the effective world* : it means to give decisive effective power to a selection of the world which is concentrated and manifested in the educator. The relation in education is lifted out of the purposelessly streaming education by all things, and is marked off as purpose. In this way, through the educator, the world for the first time becomes the true subject of its effect."<sup>8</sup>

In other words, education by nature is selective and the individual has to create his field of life and work according to his unique nature.

7. Ibid, p. 22.

8. Martin Buber : *Between Man and Man*, Boston : Beacon Press, 1955, p 89.

Buber also considers the 'new' and 'old' education and points out that the new education represents 'Eros' and the old education 'will to power'. In other words, new education emphasizes pleasure and love which has been very well discussed by Plato and the will to power is related to a kind of discipline which enables an individual to plan his life according to a scheme.

But the main thing is beyond these two points. There should be an attitude of asceticism. Buber says, "In education, then, there is a lofty asceticism : an ascetism which rejoices in the world, for the sake of the responsibility for a realm of life which is entrusted to us for our influence but not our interference—either by the will to power or by Eros."<sup>9</sup>

Thus Buber is in favour of the developed ascetic character which is, not so much "separated from the instinct to power and from Eros that no bridge can flung from them to it."

In another context Buber clearly states that any education worth its name should essentially be character education. But what does he mean by character and its education. This can be understood in the light of his following statement :

"Education worthy of the name is essentially education of character. For the genuine educator does not merely consider individual functions of his pupil, as one intending to teach him only to know or be capable of certain definite things ; but his concern is always the person as a whole, both in the actuality in which he lives before you now and in his possibilities, what he can become."<sup>10</sup>

It may be noted that Buber was of the view that, "one may cultivate and enhance personality but in education one can and one must aim at character."

Finally we may consider the relation between culture and education according to Buber. Culture conditions the nature and purpose of education. It limits the possibilities of spiritual growth of man.

9. Ibid, p. 95

10. Ibid, p. 104

Buber says, "There is not and never has been a norm and fixed maxim of education. What is called so was always only the norm of culture, of a society, a church and epoch to which education, too like all stirring and action of the spirit, was submissive, and which education translated into its language."

He further observes, "The question which is always being brought forward—"To where, to what, must we educate?"—misunderstands the situation. Only times which know a figure of general validity—the Christian, the gentleman, the citizen—know an answer to that question, not necessarily in words, but by pointing with the finger to the figure which rises clear in the air, out-topping all. The forming of this figure in all individuals, out of all materials, is the formation of a 'culture'. But when all figures are shattered, when no figure is able any more to dominate and shape the present human material what is there left to form? Nothing but the image of God."

Thus it is evident that Buber considers education as a means of character development and freedom to be oneself and in tune with God. Further he would like education to help each individual to "expose himself and others to the creative spirit."

In other words, Buber's aim of education is not to transform the individual but to develop his character in a manner that he is able to be receptive to his Creator. One should be above one's cultural limitations in order to meet his Master face to face.

The voice of Buber is essentially spiritual and it draws our attention to a new kind of humanism which is based upon the assumption that there is a creative spirit in the universe and the aim of education should be to enable every man to be in tune with that Supreme Power.

#### 9. BERTRAND RUSSELL ON EDUCATION

Bertrand Russell who was also one of the greatest modern philosophers wrote two important books on education. One is *On Education* (1926) and the other is *Education and the Social Order* (1932).



In his first book Russell discusses educational ideals with particular reference to modern educational theory and the aims of education. The second part of this book is devoted to education of character and the third to intellectual education. This in a way indicates Russell's approach to and aims of education.

In the introduction of this book Russell observes "I propose, in what follows, to consider first the aims of education : the kind of individuals and the kind of community, that we may reasonably hope to see produced by education applied to raw material of the present quality. I ignore the question of the improvement of the breed, whether by eugenics or by any other process, natural or artificial, since this is essential outside the problems of education."

But I attach great weight to modern psychological discoveries which tend to show that character is determined by early education to a much greater extent than was thought by the most enthusiastic educationists of former generations. I distinguish between education of character and education in knowledge which may be called instruction in the strict sense."<sup>11</sup>

It is evident from the above quotation that Russell gives higher place to education of character than education for knowledge. In this context it will be desirable to mention the issue which is very often raised in regard to aim of education pertaining to knowledge and its utility.

Russell states, "The real issue is : should we, in education, aim at filling the mind with knowledge which has direct practical utility, or should we try to give our pupils mental possessions which are good on their account ? It is useful to know that there are twelve inches in a foot and three feet in a yard, but this knowledge has no intrinsic value; to those who live where the metric system is in use it is utterly worthless. To appreciate *Hamlet*, on the other hand, will not be much use in practical life, except in those rare cases where a man is called upon to kill his uncle; but it gives a man a mental possession which he would

11. Bertrand Russell : *On Education*, London : George Allen and Unwin Ltd. 1926, pp. 11-12 .

be sorry to be without and makes him in some sense a more excellent human being. It is this latter sort of knowledge that is preferred by the man who argues that utility is not the sole aim of education."<sup>12</sup>

In other words, Russell is not in favour of education aiming at merely utility. It should provide the individual with insight and broad understanding.

Discussing 'The Aims of Education' Russell emphasizes the importance of character. According to him, there are four characteristics of an ideal character. These are vitality, courage, sensitiveness and intelligence. He describes these four characteristics in great detail and tries to convince that the aim of education should be to develop these four characteristics.

According to him, "A community of men and women possessing vitality, courage, sensitiveness and intelligence, in the highest degree that education can produce, would be very different from anything that has hitherto existed very few people would be unhappy. The main cause of unhappiness present are the ill-health, poverty and an unsatisfactory sex-life. All of these would become very rare."

Thus when education is able to produce men and women of vitality, courage, sensitiveness and intelligence, social progress is bound to take place and many causes of human misery will also be removed. In this way Russell relates education on character with social progress.

#### 10. SRI AUROBINDO ON EDUCATION

After considering the views of three Western philosophers Whitehead, Buber and Russell, let us now acquaint ourselves with the views of Sri Aurobindo for he represents the Indian approach which is though related to a country is universal in its nature.

Discussing the problems of international education Sri Aurobindo points out that it is not enough to have revived the past principles, methods and system of education in India. If

12. Ibid, pp. 21-22.

we confine ourselves merely to India's past we shall be missing something which is of utmost importance. At the same time he also states that a mere copy of a foreign system of education will also not be useful for India. India will have to evolve a national system of its own. He observes in this connection :

"I presume that it is something more profound, great and searching that we have in mind and that, whatever the difficulty of giving it shape, it is an education proper to the Indian soul and need and temperament and culture that we are in quest of not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming self-creation, to her eternal spirit."<sup>13</sup>

Sri Aurobindo is thus more concerned with the future of India and therefore, he wants that education in India should aim at developing such individuals as are spiritually advanced and possess universal vision.

Though he accepts the universal nature of mind he at the same time points out that each individual mind is unique and from that point of view each nation has also its unique character. He clearly states :

"For within the universal mind and soul of humanity with its infinite variation, its commonness and its uniqueness, and between them there stands an intermediate power the mind of a nation, the soul of a people. And of all these three, education must take account if it is to be, not a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being."<sup>14</sup>

Thus according to Sri Aurobindo the aim of education should be to develop the mind and spirit of an individual keeping in view his nation and the world at large. Neglect of any one

13. Sri Aurobindo and the Mother : *On Education*, Pondicherry, Sri Aurobindo International Centre of Education, 1960 p. 59

14. Ibid, p. 9.

of the three, i. e. individual, nation and the world is bound to affect adversely the aims and objectives of education.

Sri Aurobindo in his book *The Human Cycle*, has written such a passage as provides an important clue to his views on education. This passage is given below :—

“The business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be knoded and pressured into form like an inert plastic material. . . .

“The true secret, whether with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as ‘the leader of the march set in our front,’ will itself take up most of the business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience of forming any conception.”<sup>15</sup>

#### 11. TAGORE ON EDUCATION

Finally we would like to consider Rabindranath Tagore's ideas about education. Tagore was not only a poet and a writer of international fame but also a great educationist who wanted to help in the reconstruction of India through education. For this purpose he founded an educational institution ‘Vishwa-Bharati’. This is the institution which carries the seed of Tagore's principles of education.

In the prospectus of Vishwabharati there are certain aims and objects mentioned and they may well be regarded as the aims of education according to Tagore. These aims and objects are :

- (1) To study the mind of man in its realisation of different aspects of truth from diverse points of view.

- (2) To bring into more intimate relation with one another through patient study and research, the different cultures of the East on the basis of their underlying unity.
- (3) To approach the West from the standpoint of such a unity of the life and thought of Asia.
- (4) To seek to realise in a common fellowship of study the meeting of the East and West and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.<sup>16</sup>

The aims and objects as stated in connection with the Vishwa Bharati are almost identical with the aims and objects of an international organisation like UNESCO. As a matter of fact, the world has been trying to unify itself in various ways and there is today the greatest need for international understanding. We therefore, desire that aims and objectives of education should be such as help in the all round development of the individual, his society and make him a worthy citizen of the world.

## 12. SUMMARY

Generally by education people at large think the process of teaching. Whatever a teacher teaches is education. Thus we can say that one meaning of education is in terms of teaching or instruction.

The other meaning of education is in terms of schooling. In other words, whatever takes place in a school is considered as education. For example, teaching in the class room, teacher-pupil relationship, pupil-pupil relationship, games, co-curricular activities and many other such things are necessary parts of schooling. The third meaning which is rarely given to education is that it is a discipline or a field of study.

Individual aim of education is very much emphasized in those social systems which are democratic in nature. In other

16. R. S. Mani : *Educational Ideas and Ideals and Tagore*, New Delhi : New Book Society of India, 1961, p. 29.

words, such societies as emphasize the democratic way of life and the freedom for individual have the individual aim of education.

The social aim of education takes into consideration the social needs of a society. Education is provided with a view to making new members of society familiar with social traditions, manners, mores, customs etc.

In the social aim of education great importance is attached to society and therefore, an individual becomes of secondary importance. In countries where socialistic government are functioning there is great emphasis on the social aim of education.

## CHAPTER 3

### AIMS OF EDUCATION IN INDIA

After discussing the general aims and objectives of education in the light of the ideas of great Educators, it is desirable that we study the aims and objectives of Education in India.

The Education Commission appointed by the Government of India in July 1964 to advise the Government on the national pattern of education submitted its report on June 29, 1966. In this report national objectives in relation to education have been very clearly and forcibly stated. We reproduce below certain extracts from this report so that we are quite clear in our minds as to what should be the aims and objectives of education in India.

#### 1. EDUCATION AND NATIONAL OBJECTIVES

The destiny of India is now being shaped in her classrooms. This we believe is no mere rhetoric. In a world based on science and technology, it is education that determines the level of prosperity, welfare and security of the people. On the quality and number of persons coming out of our schools and colleges will depend our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people. In this context it has become urgent—

- to re-evaluate the role of education in the total programme of national development ;
- to identify the changes needed in the existing system of education if it is to play its proper role, and to prepare a programme of educational development based on them ; and
- to implement this programme with determination and vigour.

The task is neither unique nor is it quite new. But its magnitude, gravity and urgency have increased immensely and it has acquired a new meaning and importance since the attainment of independence and the adoption of the policy and techniques of

planned development of the national economy. If the pace of national development is to be accelerated, there is need for a well defined, bold and imaginative educational policy and for determined and vigorous action to vitalize, improve and expand education.

## 2. THE FACTOR OF POPULATION

The population of India is now about 500 million, and half of it is below the age of 18 years—India today is essentially a land of youths. Over the next 20 years the population is likely to increase by another 250 million. The total number of educational institutions in the country is over 500,000. The number of teachers exceeds 2 million.

The total student population which is now about 70 million will be more than doubled in the next twenty years; and by 1985, it will become about 170 million or about equal to the total population of Europe. The size and complexity of these problems argue the need for rapid action in evolving an appropriate educational policy; given this, the numbers involved constitute a rich promise for education's contribution to national development.

But education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change and will, therefore, have to be related to the long-term national aspirations, the programmes of national development in which the country is engaged and the difficult short-term problems it is called upon to face.

The first and the most important of these is food. Mahatama Gandhi said 'If God were to appear in India, he will have to take the form of a loaf of bread'. Even at the present level of its population, the country is in short supply of food. Every five years, the increase in our population is greater than the entire population of the U.K.

During the next two decades, there will be an addition of about 230 million persons (or 46 percent of the population in 1966) even on the assumption that the existing birth-rate of



40 per thousand persons is reduced to half by 1986. If it is not, this increase may be 320 million or 65 per cent of the present population.

On the basis of present trends, in another 10-15 years, no country is likely to have a surplus of food to export. Even if such surplus existed, we would have no resources to import the huge quantities of food requirement nor even to import the fertilizers needed. Self-sufficiency in food thus becomes, not merely a desirable goal, but a condition for survival.

### 3. ECONOMIC GROWTH AND FULL EMPLOYMENT

Allied to this is the colossal poverty of the masses and the large incidence of under-employment or un-employment among the people, particularly among the educated. India is one of the poorest countries of the world. The national income per capita, which was practically stationary for some decades, rose from Rs. 256. 5 in 1950-51 to Rs. 348. 6 in 1964-65 an increase of 2.2 per cent per year (at 1960-61 prices). Both the rate of growth as well as the level of national income are unsatisfactory. What is worse, even this income is very unevenly distributed.

It has been suggested that our immediate objective should be to assure a minimum consumption of Rs. 35 per month to every citizen, sufficient to cover the balanced diet recommended by the Nutrition Advisory Committee and leave a modest allowance for other essential items (at 1960-61 prices).

This, by itself, is no high standard. But at present, only the top 20 per cent of the population can afford it. The lowest 30 per cent have a monthly income of less than Rs. 15 and the lowest 10 percent, of less than Rs. 10. If this minimum standard of Rs. 35 per month is to be reached by 1986, great efforts will have to be made on three fronts.

The first is to secure a rapid rate of economic growth at not less than 6 per cent per year and, if possible, at about 7 per cent per year.

The second is to distribute income more equitably so that

the more deprived sections of the population could have a comparatively larger share in the total national income.

The third is to control the growth of the population so that the birth-rate is reduced at least by one-third and preferably by one-half.

The least to be attempted would be to double the national income per capita (at constant prices) in the next twenty years. Similarly, steps will have to be taken to provide full employment to the people and especially to the educated.

#### 4. SOCIAL AND NATIONAL INTEGRATION

Even more important is the role of education in achieving social and national integration. Indian society is hierarchical, stratified and deficient in vertical mobility. The social distance between the different classes, and particularly between the rich and the poor, the educated and the uneducated, is large and is tending to widen.

Our people profess a number of different religions and the picture becomes even more complicated because of caste, an undemocratic institution which is still powerful and which, strangely enough, seems to have extended its sphere of influence under the very democratic processes of the constitution itself. The situation, complex as it was, has been made critical by recent developments which threaten both national unity and social progress.

As education is not rooted in the traditions of the people, the educated persons tend to be alienated from their own culture. The growth of local, regional, linguistic and state loyalties tend to make the people forget 'India'.

The old values, which held society together have been disappearing, and as there is no effective programme to replace them by a new sense of social responsibility, innumerable signs of social disorganisation are evident everywhere and are continually on the increase.

These include strikes, increasing lawlessness and a disregard for public property, corruption in public life, and communal tension and troubles. Student unrest, of which so much is

written, is only one, and probably a minor one, of these symptoms.

Against this background, the task to be attempted for the creation of an integrated and egalitarian society is indeed extremely difficult and challenging.

### 5. POLITICAL DEVELOPMENT

The political challenge has many aspects, but three stand out.

(1) The first is the need to strengthen democracy. In spite of all odds, Indian democracy has given a fairly good account of itself so far. But it will not be permanently viable unless its foundations are deepened by the creation of an educated electorate, a dedicated and competent leadership and the cultivation of essential values like self-control, tolerance, mutual goodwill and consideration for others all of which make democracy not only a form of Government, but a way of life.

(2) The second is related to the defence of the country's freedom. The over-riding priority of this challenge is recognized, for one must live before one can grow. But it cannot be met only by maintaining a large and efficient army or training all able-bodied youth for military service.

The defence of freedom is a national concern, to which every citizen contributes his best in order to achieve self-sufficiency in food and other essentials, to strengthen the country's economy, and to create a secular, united and strong democratic State.

(3) The third is the growing awakening among the masses who, suppressed for centuries, have now awakened to a sense of their right and are demanding education, equality, higher standards of living and better civic amenities. This explosion of expectations has also to be met through a planned programme of national development.

Internationally, the country is facing another equally significant and urgent challenge. The gap between the standards of living in India and those of industrialized nations is very large.

The first scientific industrial revolution which developed in the West over the last 200 years almost passed us by. The agro-industrial revolution which is even more crucial for us has yet to begin in our country.

The world is now at the beginning of the second scientific industrial revolution of automation and cybernetics which is likely to be in full swing before the close of the century.

It is difficult to visualize the changes it will make in man's life. One thing, however, is certain: unless proper steps are taken right from now, the gap between us and the industrialized countries following this second revolution may become too wide to be bridged.

There is still another aspect to the challenge. It is true that knowledge is international and that there can be no barriers, except those of our own creation, to its free import. But India cannot for ever remain at the receiving end of the pipeline. She must make for her own contribution as an intellectual and cultural equal to the eternal human endeavour to extend the frontiers of knowledge.

This demands a large-scale programme for the discovery and development of talent and the creation of a few centres of excellence in higher education which can compare favourably with the best of their kind in the world.

The difficulty of these problems is only equalled by the complexity of the situation, the gravity and urgency of the challenge and the magnitude of the stakes involved. The Indian situation with its federal constitution (wherein several constituent states are larger than many European nations), its multi-party system of democratic government, its multi-religious mixed society consisting of highly sophisticated groups who live side by side with primitive ones, its mixed economy which includes modern factories as well as traditional agriculture, and its multiplicity of languages, presents such a complex picture that it almost resembles 'a miniature world.'

In her attempts at national development the welfare of one man out of every seven in the world is at stake and the future of

democracy and free societies is in balance. She is heir to an ancient and great civilization which can make a contribution to human progress by striving to create, what Acharya Vinobaji has described as the 'age of science and spirituality.'

She has to raise herself from her present standards of living which are amongst the lowest in the world and take her rightful place in the comity of nations as soon as possible—a task to be accomplished within the life-time of a generation at the most.

Obviously, the solution of these problems makes large demands, on the Indian people of this generation—we need a clear focus, deeper understanding, collective discipline, hard and sustained work and dedicated leadership. It also needs the cooperation and assistance of richer and industrialized nations which share India's faith in democratic socialism and sympathise with her struggle to create a new social order.

#### 6. DEVELOPMENT OF RESOURCES

These difficult, complex, significant and urgent problems are all interdependent and the shortest and the most effective way to their solution is obviously to make a simultaneous attack on all fronts. This will have to be attempted through two main programmes.

*The development of physical resources* through the modernization of agriculture and rapid industrialization. This requires the adoption of a science-based technology, heavy capital formation and investment, and the provision of the essential infra-structure of transport, credit marketing and other institutions, and

*The development of human resources* through a properly organized programme of education.

It is the latter programme, namely the development of human resources through education, which is the more crucial of the two: While the development of physical resources is a means to an end, that of human resources is an end in itself, and without it, even the adequate development of physical resources is not possible.

The reason for this is clear. The realization of the country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is basic to every programme of social and economic betterment of which India stands in need. For instance, there can be no hope of making the country self-sufficient in food unless the farmer himself is moved out of his age-long conservatism through a science-based education, becomes interested in experimentation and is ready to adopt techniques that increase yields.

The same is true of industry. The skilled manpower needed for the relevant research and its systematic application to agriculture, industry and other sectors of life can only come from a development of scientific and technological education. Similarly, economic growth is not merely a matter of physical resources or of training skilled workers; it needs the education of the whole population in new ways of life, thought and work.

Robert Heilbroner describes the journey to economic development undertaken by a traditional society as the great ascent and points out that the essential condition for its success is human 'change on a grand scale.' He observes :

'The mere lay-in of a core of capital equipment indispensable as that is for further economic expansion, does not yet catalyse a tradition bound society into a modern one. For that catalysis to take place, nothing short of a pervasive social transformation will suffice; a wholesale metamorphosis of habits, a wrenching re-orientation of values concerning time, status, money, work and an unweaving and reweaving of the fabric of daily existence itself.'<sup>1</sup>

These observations are applicable to advances on the social, political and cultural fronts as well.

## 7. EDUCATION AS INSTRUMENT OF CHANGE

If this 'change on a grand scale' is to be achieved without violent revolution (and even then it would still be necessary)

1. Robert Heilbroner : *The Great Ascent*, New York : Harper & Row Inc., 1963, p. 66.

there is one instrument and one instrument only, that can be used: EDUCATION. Other agencies may help, and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people.

It is not, however, a magic wand to wave wishes into existence. It is a difficult instrument, whose effective use requires strength of will, dedicated work and sacrifice. But it is a sure and tried instrument, which has served other countries well in their struggle for development. It can, given the will and the skill, do so for India.

This emphasis on the social purposes of education, on the need to use it as a tool for the realization of national aspirations or for meeting national challenge does not imply any under-estimation of values for the individual.

In a democracy, the individual is an end in himself and the primary purpose of education is to provide him with the widest opportunity to develop his potentialities to the full. But the path to this goal lies through social reorganization and emphasis on social perspectives.

In fact one of the important principles to be emphasized in the socialistic pattern of society which the nation desires to create, is that individual fulfilment will come, not through selfish and narrow loyalties to personal or group interests, but through the dedication of all to the wider loyalties of national development in all its parameters.

#### 8. SUMMARY

On the quality and number of persons coming out of our schools and colleges will depend our success in the great enterprise of national reconstruction whose principal objective is to raise the standard of living of our people.

The population of India is now about 500 million, and half of it is below the age of 18 years. India today is essentially a land of youth.

Every five years, the increase in our population is greater

than the entire population of the U. K. During the next two decades, there will be an addition of about 230 million persons (or 46 percent of the population in 1966) even on the assumption that the existing birth-rate of 40 per thousand persons is reduced to half by 1986.

Allied to this is the colossal poverty of the masses and the large incidence of under-employment or un-employment among the people, particularly among the educated.

Even more important is the role of education in achieving 'social and national integration.

As education is not rooted in the traditions of the people, the educated persons tend to be alienated from their own culture. The growth of local, regional, linguistic and state loyalties tend to make the people forget India.

The political challenge has many aspects, but three stand out.

The first is the need to strengthen democracy.

The second is related to the defence of the country's freedom.

The third is the growing awakening among the masses who, suppressed for centuries, have now awakened to a sense of their rights and are demanding education, equality, higher standards of living and better civic amenities. The explosion of 'expectations has also to be met through a planned programme of national development.

If this 'change on a grand scale' is to be achieved without violent revolution (and even then it would still be necessary) there is one instrument and one instrument only, that can be used : EDUCATION.

This emphasis on the social purposes of education, on the need to use it as a tool for the realization of national aspirations or for meeting national challenge, does not imply any under-estimation of values for the individual.



## CHAPTER 4

### SOCIOLOGICAL STUDY OF EDUCATION

Education as a social science has assumed importance in modern times because it not only helps in understanding the *status quo* but also can serve the state and society by its power to change human behaviour. As we know, education at the individual level tries to make patent what is latent. In other words, the function of education is to develop all the powers of an individual.

Education aims at the physical, mental, emotional, social and moral development of an individual. But when we try to know whether the moral development of a person has been satisfactory we have to examine it in a social context.

We have to determine the development of an individual on the basis of social standards. Thus the purpose of education is twofold. It has to develop and modify individual personality and behaviour in terms of the culture and society in which that individual has to live.

#### 1. EDUCATION AND SOCIOLOGY

With this background in mind we have to understand the relationship between education and sociology. These two social disciplines have come together in recent times for education is also considered as a social science.

Though there are many definitions of education which emphasise the importance of the development of an individual without any reference to society, and yet it cannot be ignored that individuals are born in society and brought up by various social institutions.

As a matter of fact without the help of society the individual has no future. So to consider only the individual in the context of education and ignore the society will be indicative of a bias which is harmful.

According to Raup, "... society's primary and foremost occupation is education. The social process is the inter-play of

human impulses in the quest for a satisfactory state of affairs. To become aware of the ins and outs of this inter-play and to seek its ordering and guidance through the foci of intellectual formulation is the business of public intelligence as it is also the function of public education. It is, therefore, with no apology that we propose the putting of the public educational function not only prominently, but uppermost, in the work that belongs to every special interest in society.”<sup>1</sup>

Thus it is evident that educators accepted the close relation between education and society and sought the help of sociology in studying this relationship.

## 2. MEANING AND DEFINITION OF SOCIOLOGY

Sociology is the science of the social life of man and his society. These are the central object of all sociological studies. The nature and characteristic of the object of study cast their reflections on the science of sociology. The turmoil of changes in the pattern of society and the criss-cross of inter relationship of human beings are important subjects of sociology, but underneath the waves of changes lie the more potent undercurrents which resist changes in their course even in the face of hard resistances. And the complexity of human inter-relationship is based, by some mysterious law of nature, upon some very simple and unchanging foundations.

Sociology is thus very interesting due to its duality of nature. It, on one hand, studies those elements of human society which are by and large independent of time and place. On the other hand it takes into account those elements in society which are ever-changing and always varying.

It can, therefore, be summed up that sociology is interested both in the changing mode of society and its inherent stability. Co-operation and conflict, competition and equality, universality and transitoriness such are the elements which make up the field of sociological studies and investigations.

1. R. B. Reup, in William H. Kilpatrick (ed.), *The Educational Frontier*, New York : Century, 1933, p. 108.

Man is linked with all ages of his development. He inherits from his parents and past what has already passed into the oblivion of the bygone. His dissatisfactions with the present makes him to brood over his future that should come up to his hopes. The traditions, the customs and the institutions come from the past. Man adopts them to his present life.

Failure in doing so inspires him to evolve new social organisations, first in ideas and then brings them in real life. Sometimes man sacrifices his present for the golden hopes for a distant future. Sociology accounts for them all and in doing so triumphs over time.

The present interests us most because in it we live. But life of a man extends beyond the boundaries of present and merge in the distances of past and future. The present for man as a social being cannot have an isolated existence.

Hence sociology, above all, gives us a synthesis not of human groups, customs and institutions alone but also what they were, what they are and what they should be. It is the grand drama of man's achievements, efforts and aspirations, played in the arena of society.

Though the vastness and heterogeneity of the subject matter of sociology makes it difficult to define it clearly, yet the attempts by various authors throw some light on sociology from different angles. Let us consider some of the definitions of sociology :-

1. *Emile Durkheim*—"Sociology is the science of collective representation."

2. *Max Weber*—"Sociology is the science which attempts the interpretive understanding of social action in order thereby to arrive at a casual explanation of its course and results."

3. *Giddings*—Sociology is an attempt to account for the origin, growth, structure and activities of society by the operation of physical and physical causes working together in the process of evolution."

4. *Gillin and Gillin*— "Sociology in its broadest sense may be said to be the study of interactions arising from the association of living beings."

5. *MacIver and Page* — "Sociology is 'about social relationship, the net-work of relationship we call society.'"

Briefly speaking, sociology is the scientific and historical approach to interactions which arise out of associations of human beings, but which are also influenced by non-social factors. In our own times sociology has come to stay as the main branch of man's knowledge which assist him to steer through a more certain course to a better way of life.

The subject of sociology is concerned with social problems, collective behaviour, social institutions, and the socialization of human wants and the means of their satisfaction. However from this it must not be understood that sociology only concerns itself with the major question of human society. In fact each and every, however minor the human social problem may be, sociology tries to find a way out.

Different social sciences take up different aspects of the life of man but it is only sociology which studies man's life as a whole. In other words, sociology can be regarded as the systematic description and explanation of society viewed as a whole. It seeks to understand society not only for its own sake but in order to point out the way of the development of a more adequate mankind in a richer social order.

### 3. EDUCATIONAL SOCIOLOGY

With growing interest in the study of education in relation to society a new branch of sociology developed which is known as educational sociology. In the education of teachers perhaps the first course under the name of educational sociology was offered by Henry Suzzallo in 1907.<sup>2</sup> There was a lot of confusion with regard to scope and nature of educational sociology in the beginning. But gradually efforts to define the field were made.

According to Payne, *educational sociology* is, "... the science which describes and explains institutions, social norms, social groups and social processes; that is the social relationships in which or through which the individual gains and organizes his

2. *Encyclopedia of Educational Research*, (3rd ed.) New York: The Mac Millan Co. 1960.

experiences.”<sup>3</sup> From this description as given by Payne in 1932, it is clear that educational sociology is primarily concerned with social factors in education.

Even an earlier publication by David Snedden in 1922 under the title *Educational Sociology* discussed the nature of this subject and pointed out the meaning of educational sociology could be best understood by keeping in view that sociology was the science of social groups, social process and social values and education was concerned with the development and the organisation and direction of training and instruction. In other words, education was one of the main social processes. At that time Snedden described educational sociology in the following words :

“Educational sociology has its chief province the scientific determination of educational objectives. It constitutes an *applied* or *linking* science between the fields of sociology (as a pure science) and social economy (as the science of all phases of human well being) on the one hand, and the practice of education on the other.”<sup>4</sup>

Another important publication by Prof. Alvin Good in 1926 emphasised the study of sociology from the view point of education. In the preface to this book Prof. Good pointed out that educational sociology was in its infancy and it was his purpose to select those principles of social life from the pure science of sociology that had any bearing upon education and interpret them in such a way that they might become a part of educational sociology. Thus it was his main purpose to interpret social life as an educational agency.

Defining educational sociology Prof. Good observes, “educational sociology, then, is the scientific study of how people live in social groups, especially including the study of the education that is obtained by the living in social groups and the education that is needed by the members to live efficiently in the social groups.”<sup>5</sup>

3. E. George Payne : (ed). *Readings in Educational Sociology*, Vol. I, Prentice-Hall, 1932.
4. David Snedden : *Educational Sociology*, New York : The Century Co. 1922, p. 33
5. Alvin Good : *Sociology and Education*, New York : Harper and Bros. 1926, p. 25

From this definition it is clear that educational sociology is concerned with the educative aspect of social living.

Recently Havighurst and Neugarten presented the problems of education from a sociological point of view. They clearly stated that their, "task was to draw upon the science of sociology and social anthropology for material that would help the reader to understand how the individual becomes a cooperating member of a complex society". Further they pointed out that they regarded, "the school as one of many social systems that operate in a complex social structure."<sup>6</sup> These sociologists have provided "a sociological interpretation of education."

#### 4. DURKHEIM ON PEDAGOGY AND SOCIOLOGY

It will be worthwhile at this stage to acquaint ourselves with the views of the famous sociologist Emile Durkheim (1858-1917). According to Durkheim education is a social process in which the older and younger generations are involved. He considers school as a social institution and points out its role in socialisation as well as its place in the wider social system.

He was also concerned with the theory of education and pointed out that pedagogy was a 'practical theory' between art and science resting upon psychology and sociology. He examined the relationship between pedagogy and sociology and emphasized the social function of education.

Durkheim's contribution lay in the fact that educational ideals and objectives could be best understood in reference to the social system of which they are a part. He was definite in this regard and said that no definition of education was possible without giving due consideration to past and present educational systems.

Durkheim explained the nature of education and its role in the following words :

"Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical,

6. R.J. Havighurst and B.L. Neugarten : *Society and Education*, (2nd ed), Boston : Allyn & Becon Inc. 1962,

intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined.<sup>7</sup>

From the above definition it is clear that Durkheim emphasises the social character of education and considers its consequences in terms of the responsibilities of adult generations.

In other words, the kind of influence adults exercise upon young people in a society is extremely important for adults, represent the culture and traditions which they cherish and would like younger generation to imbibe.

Discussing the relationship between pedagogy and sociology from a sociological point of view, Durkheim is of the view that "education is an eminently social thing in its origins as in its functions, and that, therefore, pedagogy depends on sociology more closely than on any other science."<sup>8</sup> He proves this fact from a historical point of view and gives numerous examples to show that education and sociology are complementary to each other and there is no other social science so close to education as sociology.

## 5. THE FIELD OF EDUCATIONAL SOCIOLOGY

We have come to a stage of our discussion when we should consider the broad field of educational sociology. We have seen how education and sociology are inter-connected and complement each other. Some educational sociologists, for example, Havighurst and Neugarten have provided sociological interpretations of educational problems. Others have tried to study the relationship between education and sociology.

We find different approaches to this subject and there can be a variety of topics for consideration. Nonetheless, a scientific study of literature pertaining to educational sociology points out that the field of educational sociology can be divided into four sectors: (1) Social structure, (2) Social process (3) Social control and (4) Social change.

7. Emile Durkheim: *Education and Sociology*, The Free Press, 1956, p. 71.

8. Ibid, p. 114

These are the broad areas which have been studied in educational sociology. Let us try to see how these four areas provide necessary knowledge to a educator for the study of educational problems in their social context.

## 6. SOCIAL STRUCTURE

By social structure is meant "The established pattern of internal organisation of any social group. It involves the character of the sum total of the relationships which exist between the members of the group with each other and with the group itself."<sup>11</sup> In other words, social structure deals with the nature of relationships found within a group.

But that is not all. A wider meaning is given to this term when all the attributes of social groups and types of culture are included in it. Normally social structure is of two types.

One type deals with a social group and its constituent parts down to the level of individual members.

The second type of social structure is related to the culture of a society and its various elements such as mores, traditions, folkways etc.

Thus it is obvious that under social structure of a society the study of institutional life has to be made. For example, institution of family and its functions are to be considered under social structure. A study of culture is also essential under social structure.

The study of culture in relation to education is very important area of educational sociology. As we know the growth and development of child is influenced to a great extent by his cultural environment. The values and attitudes which a child develops are acquired in the cultural milieu.

Besides the study of culture we have to consider the impact of social structure on education in relation to social class and caste. As we know every family has a social structure in terms of the class and caste to which it belongs. Therefore a child coming from a particular family has a social

11. H. P. Fairchild (ed.) : *Dictionary of Sociology*, 1953.



status of a particular type and in dealing with him the teacher has to be aware of that status.

In many societies the function of school is to preserve the cultural traditions and maintain the *status quo*. Thus the social status in relation to class and caste is an important aspect of social structure. In this connection a consideration of social roles is also necessary because every social status has a corresponding social role. We shall study these two aspects of social structure a little later.

#### 7. SOCIAL PROCESS

The second important sector of educational sociology is that of social process. Social process is a wide term. But in educational context we are concerned here with human and social relationships. In other words the quality of social interaction is a very important element in social process.

It may be noted, however, that in a social process due to inter-action certain changes are bound to occur. It only proves that all the four areas of educational sociology are inter-related. But we are concerned here mainly with the various levels of human and social relationships. For example, there can be intra-personal relationships when inter-action takes place between the various selves of a person.

(1) It may be pointed out here that an individual may have various selves. His personal, social and spiritual selves can have intra-personal social relationships.

(2) The second type of relationship is between person-to-person. This relationship is quite common and needs no explanation.

(3) Then there is a situation when person-to-group relationship is observed. In other words, individual is devoted to the group he belongs.

(4) Likewise there is also a group-to-person relationship.

(5) Finally there can be relationship between group to group.

Thus all kinds of relationships are included in the study of social process. In educational sociology the topics dealing with

social process are social inter-action, socialization, inter-group relations and group dynamics.

#### 8. SOCIAL CONTROL

The third area of educational sociology deals with the problems of social control. In every society social control is exercised with a view to making individual members conform to social standards of behaviour. In other words, social values and objectives cherished by a society are to be imbibed or followed by its members. For this purpose social control is imposed.

It is through the process of social control that members of the society are made to conform to the ways of social life. Social control may be coercive or persuasive. It depends upon the society and its value system as to what kind of social control it will exercise.

But from the educational point of view social control becomes important when the purpose of education is determined and educational values are emphasized in a community. In other words, the question of educational policy is in a way related to the process of social control. For this purpose from time to time it is desirable to assess the matters of educational policy by means of social surveys.

A study of values and attitudes as well as traditions helps in planning the desirable curriculum. In matters of evaluation the objectives of social control are relevant. When there is a mention of falling standards of education, it indirectly means that the society is gradually losing its social control.

But the central problem in social control is how far education can be an agency of it. In other words, whether the purpose of education is merely to maintain the traditional values or should it try for desirable changes. This is a problem with which educators and sociologists have been concerned.

#### 9. SOCIAL CHANGE

Finally the area of social change is important for educators. As we know the social control tries to maintain the status quo.

But society is dynamic and by its own internal strength it goes on changing. The moment the society stops to change it stagnates and gradually dies out.

But in a living society, which is like a living organism, forces of social change are working all the time. Whether a social change is taking place in a desirable direction or not is another matter.

In a democracy where we have to give freedom to an individual, it is necessary to emphasize the sense of responsibility. So term like 'cultural lag' or resistance to change are mentioned while discussing social change.

From educational point of view, children have to be taught what is best in their culture. But at the same time, they have to be enabled to judge for themselves, when they are grown up, what is desirable in their society and what is needed to be changed.

#### 10. COMMUNITY LIFE

The sociological study of education has in recent times paid attention to community life. In India efforts have been made for community developement. In other under-developed countries of the world efforts are being made through the various agencies of U.N.O. to raise the level of community life.

At this stage let us note that in a community there is face to face relationship and members are known to one another. Recently the concept of community school has been developed and found useful. So in educational sociology the subject of community life as well as the community school is occupying an important position.

Thus we see that education and sociology are intimately related and they have given a new field of study known as educational sociology. We have also seen how social structure, social process, social control and social change have been incorporated in this field from an educational point of view, thereby giving a sociological approach to the study of education.

#### 11. SUMMARY

Education as a social science has assumed importance in

modern times because it not only helps in understading the *status quo* but also can serve the state and society by its power to change human behaviour.

Education aims at the physical, mental, emotional, social and moral development of an individual. But when we try to know whether the moral development of a person has been satisfactory we have to examine it in a social context.

With this background in mind we have to understand the relationship between education and sociology. These two social disciplines have come together in recent times for education is also considered as a social science.

Sociology is the science of the social life of man and his society. These are the central object of all sociological studies. The nature and characteristic of the object of study cast their reflections on the science of sociology.

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We find different approaches to this subject and there can be a variety of topics for consideration. Nonetheless a scientific study of literature pertaining to educational sociology points out that the field of educational sociology can be divided into four sectors: (1) social structure, (2) social process (3) social control and (4) social changes. These are the broad areas which have been studied in educational sociology.

## CHAPTER 5

### SOCIETY AND EDUCATION

A society is a group of organised individuals. This organisation helps the people in maintaining themselves and provides them security. It has been pointed out by Linton that "... Societies are functional, operative units. In spite of the fact that they are made up of individuals, they work as wholes. The interests of each of their component members are subordinated to those of the entire group. Societies do not hesitate to eliminate some of these members when this is to the advantage of the society as a whole.

"Men go to war and are killed in war that the society may be protected and enriched, and the criminal is destroyed or segregated because he is a disturbing factor. Less obvious but more continuous are the daily sacrifices of inclinations and desires which social living requires of those who participate in it. Such sacrifices are rewarded in many ways, perhaps most of all by the favourable responses of others.

"Nevertheless, to belong to a society is to sacrifice some measure of individual liberty, no matter how slight the restraints which the society consciously imposes... If a society has done its work of shaping the individual properly, he is no more conscious of most of the restrictions it has imposed than he is of the restraints which his habitual clothing impose on his movements."<sup>1</sup>

If we examine the above statement of Linton, it is quite clear that the membership in a society imposes certain responsibilities.

Secondly, society provides the individual with basic security.

Thirdly the individual is encouraged to play his role in terms of his potentialities and achievements.

MacIver and Page have rightly pointed out, that man is "dependent on society for protection, comfort, nurture, education,

1. Ralph Linton : *The Cultural Background of Personality*, London : Routledge and Kegan Paul Ltd. 1947.

equipment, opportunity and the multitude of definite services which society provides. He is dependent on society for the content of his thoughts, his dreams, his aspirations, even many of his maladies of mind and body. His birth in society brings with it the absolute need of society itself.”<sup>2</sup>

The mere fact that an individual is born in a society enables him to receive proper protection as well as education. But it is expected that the individual will gradually realise the significance of his membership in the society. It is the purpose of education to help the individual in making him realise the significance of this membership.

### 1. DEFINITIONS OF SOCIETY

In a society we find a definite order of mutual behaviour and relationship. Hence the organisation in which different associating individuals are found together in terms of social relationship may be termed as society. In this context reference may be made to the following important definitions :—

(1) *Giddings*—“Society is the union itself, the organization, the sum of formal relations in which associating individuals are found together.”

(2) *Morris Ginsberg*—“Society is a collection of individuals united by certain relations or modes of behaviour which work them off from others who do not enter into those relations or who differ from them in behaviour.”

(3) *John F. Cuber*—“A society may be defined as a group of people who have lived together long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units.”

(4) *MacIver and Page*—“Society is a system of wages and procedures, authority and mental aid of many groupings and divisions, controls of human behaviour and of liberties.”

(5) *Talcott Parsons*—“Society may be defined as a total complex of human relationship in so far they grow out of action in terms of means and relationships, intrinsic or symbolic.”

2. R. M. MacIver and C. H. Page : *Society* London: MacMillan and Co. Ltd., 1950.

It is thus evident from the above definition that society is not only a group of people, but also the web of relationship that exists between different individuals of the group. Further, it has also to be noted that society is the largest permanent group in which individuals have common interest, common territory and a common mode of life.

## 2. SOME CHARACTERISTICS OF SOCIETY

The following are the general characteristics of society :—

(1) *Abstractness of society*—The term 'society' refers to a system of social relationship which is invisible and abstract. We can only realise it. Therefore society is abstract. According to Reuter, "Just as life is not a thing but a process of living, so society is not a thing but a process of associating." Thus, though society is a real thing but in essence, it means a state or condition or a relationship and is, therefore necessarily an abstraction.

(2) *Inter-dependence in society*—In society there is inter-dependence between the individuals. Every member of society depends on other members. According to MacIver and Page, "The history of man is in one aspect the history of the growth of an organisation which diversifies the work of each making each more dependent on others in order that by the surrender of self-sufficiency he may receive back a thousand fold in fullness of life."

(3) *Society involves likeness and differences*—In society all members are not alike. They differ on various grounds. Therefore society involves both likeness and difference. According to MacIver and Page, likeness and difference are logical opposites, but also with many sociological and psychological distinctions. Indeed, the understanding of the one depends, upon comprehension of its relation to the other.

(4) *Society involves both co-operation and conflict*—Society is neither totally represented by co-operation nor conflicts. It may be visualised as the behaviour of human-beings and the consequent problems of relationship and adjustments that arise. Thus co-operation is the most elementary process of social life

without which society is impossible. On the other hand, conflict is the reverse of co-operation. It mostly occurs when the interests are exclusive and inharmonious.

### 3. INDIVIDUAL AND SOCIETY

The relationship between individual and society can be considered mainly from three points of view.

(1) One point of view may be termed as the contract theory in which the individual tries to create society without any compulsion. After the society has been created and developed the individual foregoes some portions of his liberty so that the society functions in the interest of all those individuals who constitute that society.

It may be mentioned here that Rousseau was one of the thinkers who emphasised this type of relationship between the individual and society. He wrote a book entitled *The Social Contract* in which he described how man was free by nature and how does he create society for his own good. The basic idea is that man and society are related on a voluntary basis and there is no element of compulsion involved in this relationship.

But it has to be borne in mind that in such a relationship the individuals has full freedom and the society cannot compel him to do anything. From educational point of view it implies that education should be left free to the choice of the individual and the society should not in any way try to compel the individual to learn a particular way of life. None-the-less it is an idealistic view which is extremely difficult to realise.

As stated earlier, the social contract theory of this relationship between the individual and society implies freedom on the part of an individual to reject this contract. But in practice it is extremely difficult to do so. Educationally this type of relationship between individual and society emphasises the fact that individuals should be left free to select any portion of their cultural heritage which they would like to learn and carry on.

(2) The second type of relationship between individual and



society could be that of complete subordination of the individual to society.

Under this arrangement society is in a supreme position to determine and decide what type of education will be imparted to the individual and what should he do for the growth and development of the society. In other words, this is a type of arrangements which is encouraged in a totalitarian society where individuals are merely tools and have no freedom of choice of any kind.

Thus when the individual is completely dominated by society he loses his individuality and becomes a part of a totalitarian social system.

(3) Finally, there is a third type of relationship between the individual and society in which neither there is complete freedom for the individual nor the society has complete control over him.

The third type of relationship involves an equal partnership and therefore, under such an arrangement the individual tries to serve the society and the society serve the individual. In other words, they become complementary to each other rather than come in conflict.

From the educational point of view this coeval theory of relationship between the individual and society emphasises the fact that if society wants its well-being it should try to educate all individuals in terms of their full potentialities because properly educated individuals can only serve society in its best interest.

#### 4. THE SCHOOL AS A SOCIAL STRUCTURE

It is one of the functions of the school to teach boys and girls how to be responsible and exercise authority. From this point of view if we look at a school as a social structure we find that at various levels there is a judicious distribution of responsibilities, right from the principal to the last pupil.

In a school, the set-up is such that it involves a sense of purpose and responsibility on the part of every individual. That is, in a democratic educational set-up there is such division of

responsibility as leads individual to feel that they belong to a social unit.

And there are various types of agencies which teach new members how to cooperate with each other for the common good. As a matter of fact, the relationship between the school and society is useful to the extent these institutions cooperate with each other.

The school must be aware of different problems and needs and it must try to solve those problems and fulfil social needs as far as possible. On the other hand, the society must recognise the school as an agency which is serving a desirable social purpose.

The school not only preserves what is best in a society but also creates new channels and prepares new members who will contribute towards social progress. Thus we see that a school as a social structure is devoted not only to teaching, sharing responsibility and working together but also it helps the members of society to follow patterns of social behaviour and preserve the social heritage.

It all depends upon the unity of purpose the members of a society have. In a homogeneous and well integrated society the common good is supreme and individual interests are secondary. In other words, society tries to develop among the individuals a sense of loyalty to the whole community. In this way the school and society are bound together and serve each other.

##### 5. THE SCHOOL AS A SOCIAL UNIT

In the beginning of the 20th century Dewey emphasised the place of school in society. His plea has been that the school should not be seen merely from an individualistic point of view but be considered as a social unit. He writes, 'All that society has accomplished for itself is put through the agency of school, as the disposal of its future members.'<sup>3</sup> Thus school is intimately connected with society.

3. John Dewey : *The School and Society*, Chicago: The University of Chicago Press, 1915.

The school as a social unit has many aspects. It deals with the life of pupils and teachers in a school as well as the social climate created in it. In other words the school functions as a society in miniature. This requires a number of definite steps to be taken by the school authorities. The following four points are important in this respect :

(i) Pupils themselves should take some share in making the school rules.

(ii) A greater number of pupils, not only the prefect, should take a share in responsibility.

(iii) It is wrong for the staff to control too much, especially societies and clubs outside the classroom. More minor organisations should be left to the pupils, even if done more easily by the staff, indeed that more opportunity should be given to the pupils to learn through making their own mistakes.

(iv) There should be closer relations between the school and the adult society outside.<sup>4</sup>

From the above it is obvious that when the school functions as a social unit, there is sharing of authority and a feeling of responsibility among its members. In other words, effort is made to democratise the school life and students are encouraged to feel responsible for their activities.

## 6. SUMMARY

The membership in a society imposes certain responsibilities. Secondly, society provides the individual with basic security. Thirdly the individual is encouraged to play his role in terms of his potentialities and achievements.

In a society we find a definite order of mutual behaviour and relationship. Hence the organisation in which different associating individuals are found together in terms of social relationship may be termed as society. In this context reference may be made to the following important definitions.

4. A. K. C. Ottaway : *Education and Society*, London : Routledge and Kegan Paul Ltd. 1953, p. 1-3.

John F. Cuber—"A society may be defined as a group of people who have lived together long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units."

Giddings—"Society is the union itself, the organization, the sum of formal relations in which associating individuals are found together."

The relationship between individual and society can be considered mainly from three points of view—(1) One point of view may be termed as the contract theory in which the individual tries to create society without any compulsion.

The second type of relationship between individual and society could be that of complete subordination of the individual to society.

The third type of relationship involves an equal partnership and therefore, under such an arrangement the individual tries to serve the society and the society serve the individual.

It is one of the functions of the school to teach boys and girls how to be responsible and exercise authority. From this point of view if we look at a school as a social structure we find that at various levels there is a judicious distribution of responsibilities, right from the principal to the last pupil.

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## CHAPTER 6

### STATE AND EDUCATION

In modern times the State has assumed welfare responsibilities to a great extent. In a democratic state there is provision for universal education for without it democracy is weakened. In totalitarian states there is no individual initiative allowed in matters of education. In other words, there is complete control of the State over educational affairs.

In order to understand the functions of the State as an informal agency of education, we have to define the term State and understand its implications.

Sociologically as well as politically the State is an agency authorised and equipped to use force and even it may exercise control by coercion.

This force may be exerted in the way of control of the members of the society or against other societies. The voice of the State is the law and its agents are those who make and enforce the laws. These agents constitute the government.

"State and government should be carefully differentiated; the former includes traditions, political instruments such as constitutions and charters, and the whole set of institutions and conventions that have to do with the application of force.

The latter (government) is a group of individuals entrusted with the responsibility and equipped with the authority to carry out the purposes of the State." From this description the nature and functions of the State are obvious.

In a modern society various social functions are performed on behalf of the State. The concept of welfare State is a popular one and in a democratic society the welfare of the people, their education and health are the responsibilities of the government.

#### 2. WHAT IS A STATE

Before we discuss the relationship of education with State,

it be better to know what the state is. It has been defined by Garner in the following words :

“State is a community of persons, more or less numerous, permanently occupying a definite portion of a territory independent and so of a foreign control and possessing an organized government to which the inhabitants render a habitual obedience.”

Plato in his ‘Republic’ proposed to build an ideal State and stipulated the opportunities provided to the people by the state. What opportunities should be given to the people, in order to develop their mental outlook and other intellectual and moral capacities are fully given in his *Republic*.

Plato has emphasised the quality and amount of education given to the people by the Government or the state in the lines quoted below.

“The main ideal of education will be the inculcation in the rules of such virtues as implicit obedience to the ruler, discipline, self-sacrifice and duty.”

In this way, Plato gives a fine description about the relationship of State and Education. He was of the opinion that education should flourish under the state guardianship.

Under the dictatorial State, the School should be treated as a tool in the hands of Government to fulfil their purposes. The Nazi and Fascist schools are the examples of such an educational system. Now to what extent this authoritarianism or dictatorial system would have been successful at that time of dictatorship is not clear, but so far as the matter concerns the present, era of democracy, such an authority of the state is considered to have spoiling effect.

In a democratic country, individuality of a person should be given priority. The education should flourish along with the individual’s interests and aptitudes. State should not interfere or hinder the free flow of education.

### 3. POLITICAL STRUCTURE & EDUCATION

Under aristocratic or oligarchic rule, mass education is

discouraged and neglected. Only a few nobles belonging to aristocratic families are authorised to receive education. The 'filtration theory', as envisaged in Macauley's Minute of 1835, whatever its actuating factors, served the same purpose. According to this theory, education was to trickle down from the top to the masses gradually."

Aristocrats believe that masses do not possess much intelligence and refined brain, therefore, they are not entitled to receive education equal to them. Thus there exists a wide gulf in between the aristocrats and the masses.

Prof. Brubacher gives this idea very precisely and accurately when he says, "The privileged classes claim the masses have given no evidence of abilities worth cultivating, (This is wrong). First, they oppress the masses by denying them an enriched opportunity to develop their innate capacities and then they turn about and accuse them of lacking the very things they have been refused a chance to reveal."

Democracy is the Government of the people, by the people and for the people. Such a regime believes in mass education. There is no distinction of caste and creed in receiving education and the state provides equal opportunities to all.

Democracy discards the viewpoint of aristocrats by saying that every individual possesses intelligence. Therefore, he must be provided ample and equal opportunities to receive education.

The advocates of democratic education argue that democratic equality does not mean a static identity of education for all but equality of education opportunities.

Some educationists believe that State is an organisation, aimed at harmonising the efforts made by other social groups. The same idea is supported by many politicians also who say that State should be considered as an association which is superior to all other associations or social organisations.

It is said that "it is an organised Civil Government, national or local which exercises its political power in maintaining law and order, in administering justice which preserves public health

(physical as well as mental) and which regulates several activities of public importance."

There are certain aspects of State as an agency of education which we ought to consider. Take the case of individual freedom and responsibility in educational affairs. Historically, Rousseau was perhaps the first philosopher to point out the need for a kind of social contract under which the State could be entrusted with certain responsibilities of individual welfare. In other words, the group or society of individuals accepts to forego its limited amount of freedom and entrusts it to the care of the State. This is a sort of social contract which Rousseau pleaded for.

But we have seen in recent times that the State has in certain cases become a primary force and has subdued other agencies with the result that initiative in matters of education is decreasing and in some cases totally lost. Nonetheless, in a democratic society as we have stated earlier the State, has to perform certain social functions and education is one of them.

If the people are educated properly they can understand social and political issues rightly and thereby strengthen the State and the government, sometimes the State has to use compulsion in order to spread a particular type of education.

In Soviet Russia to-day State compulsion and control over educational matters is quite evident. As a matter of fact when there is social planning the State has to resort to control and compulsion. It is really a ticklish problem and always bothers those who support freedom and oppose control.

#### 4. STATE VERSUS VOLUNTARY ORGANISATIONS

It has been seen recently in India that voluntary organisations have found a keen competition in state agencies of education and welfare. The State can provide the required funds and manpower and it has a good organisation to propagate its plans and programmes.<sup>o</sup> But voluntary organisations suffer from lack of funds and authority to put forth their programmes.

Nonetheless, there is one big difference that voluntary organisations have genuine support of people and there is no question



of monetary gain. People volunteer their services for social welfare and education which is not possible for a state agency to get.

It has been found in the area of community development that people's participation in developmental works is rather poor. As a matter of fact the problem of motivation is extremely important and it is the experience of many social workers and educators that voluntary organisations can motivate people much more than the state agencies.

So we cannot visualise a period or a society in which agencies can successfully perform social and educational duties. In totalitarian societies there is State compulsion and people are made to do certain things.

In a democratic society there is no question of compulsion but of willing co-operation which is to be had by persuasion. So the State can be an effective agency of education only then when it does not try to weaken voluntary efforts.

#### 5. STATE AND THE MINORITIES

The State has certain obligations to perform specially in regard to minorities. The majority group cannot ignore the minority group and it is the duty of the State to maintain the balance and see that the minorities do not suffer due to tyranny of the majority group. So at times the State has to issue such orders as are required to safeguard the interests and culture of minority groups.

The State is not to support any sides. It has to consider peoples of all religions and communities at par. That is why we have a ministry of education, a directorate of education and various educational officers to see that an uniform educational policy is followed and there is no such tendency in educational sphere as will undermine the State and the government.

#### 6. RELATION OF STATE WITH EDUCATION

There are two theories in regard to the relationship between State and education. The first theory is of 'Laissez-faire' and the other 'Socialistic'. Both the theories are given below a bit in detail.

(i) *Laissez-faire theory*—The supporters of this theory are of the opinion that education has no relation with State. It is only related with family or philanthropy. If State interferes with the system of education, it means that the particular State is cutting out the rights of the parents and priests. In this way, this ‘Laissez-faire theory’ believes that education is a private concern. State should not interfere with the regulation of the education. Famous politician John Stuart Mill, the supporter of this theory, has said :

“In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.”

(ii) *Socialistic theory*—The supporters of socialistic theory disagree with Laissez-faire theory. They are of the opinion that state should regulate the educational system because Parents and priests are not so responsible in this respect as to provide sufficient knowledge. This is beyond their capacity. Parents do not pay proper attention towards education because they are fully absorbed in their bread-earning means. Further they say that education out of State supervision will be of low standard and there will be no proper system of education.

The socialistic theory emphasises the following :—

1. Education is a necessity and so the State has to manage the educational system.
2. It is a long-term investment which should be made by the State.
3. For the perpetuation of the State, it is not only desirable but essential.
4. It is through education that the natural resources, cultural and social are conserved.

Those who do not support the socialistic theory say that education under State guardianship and supervision will spoil the parental duties in respect of education. They add that the encroachment of the State in the sphere of family destroys the parent’s sense of responsibility for children.

(iii) *Pluristic theory*—The supporters of the pluristic theory are of the view that church must not go under the subordination of the State. They argue that family and State, both should collectively try to develop moral, cultural, aesthetic and intellectual values. They feel that when the church will be subordinated by the State, it will have no rights of its own.

Moral development, faith in God and other supernatural matters are so be dealt with by the Church, whereas State is responsible for other aspects of developments. Therefore, besides State schools there should be the arrangement of church schools as well so that both the trainings might run side by side.

We, therefore, come to the conclusion that both the extremes are improper. Neither the State should keep its hands off nor should it have monopoly over every educational matter. The medium way is best in approach and superior in dealings.

The State, home and church are the main units. These units should be connected with the interest of developing education. All of them should try their utmost to regulate educational system properly and accurately. All of them should be in a constant attempt to develop the personality of the child through education.

If the whole educational management will be transferred to the hands of parents they will not be able to pull on the burden in the interest of the child. On the other hand, state monopoly is also not suitable. Therefore, a *via media*, as suggested above, should be adopted. In other words, State, home and the church should carry on the work in co-operation with each other.

The functions of the State in respect of education are nicely summed up by Raymont. He says, "The function of the State is to protect and promote, not to absorb or take the place of the family and the individual. In the sphere of education, it is the State's right and even duty to protect the ulterior right of the family and the church.

Similarly, the State ought to make good any deficiency due to incapacity, unworthiness or other defects of parents and

generally to protect, accordingly to the rules of reason and the faith, the normal and religious education of the young by removing any public impediment. The national state can rightfully demand and enforce that the citizens have a proper knowledge of their civic and national duties, and attain a certain standard of intellectual and moral culture."

If the wholesale responsibility is given to the State and denominational group or family or church are left free, then what will be the position? If the State is totalitarian, the centralisation of the education policy will take place and if the government is democratic, decentralisation of the educational policy will come into existence.

A national State is one which binds the people together into a sense of corporate life, in which geographical, linguistic and political factors merge into "unity of interests and lead to common glory or defeat." To be democratic, therefore, nationalistic education should be internationalistic as well."

We can conclude in a nut-shell by saying there should be harmony between State, home or family and church. They should feel equal responsibility in developing the personality of the child through education.

Education must be given on the democratic lines and the 'world citizenship' should be the aim. In other words, education should aim at developing an attitude of universal brotherhood. Parents and priests should co-operate with each other to achieve this aim. They should develop the moral and spiritual aspects of the child. Dictatorial or authoritarian State is not at all proper in proceedings, because, it crushes the individuality of the child.

#### 7. EDUCATIONAL FUNCTIONS OF THE STATE

State, in the modern set-up, has to discharge the following functions :

(1) Open schools for all.

(2) Encourage and, if need be, compel parents to educate their children.

- (3) Make economic and financial provisions for education.
- (4) Exercise necessary and healthy control on educational institutions.
- (5) Make provision for the training of teachers.
- (6) Make provision for physical and military education for youth.
- (7) Encourage educational research and investigations.
- (8) Establish relationship between family and school.
- (9) Determine the aim of education in conformity.

It may, however, be noted that Vinoba Bhave is of the view that the State should have no control over education. It should only provide grants to various educational agencies. As regards educational aims and objectives as well as subjects to be taught teachers and educators should be responsible for them.

In other words, educational thinkers and practitioners in a society should look after educational matters and the government should not interfere in them. Nonetheless, under the circumstances the best course open to us is that state agencies and voluntary organisations should work in a co-operative manner. Their efforts should be complementary to one other. The State should intervene only at that point where voluntary organisations need its intervention. Otherwise the purpose of education will suffer.

### 8. SUMMARY

In modern times the State has assumed welfare responsibilities to a great extent. In a democratic State there is provision for universal education for without it democracy is weakened. In totalitarian states there is no individual initiative allowed in matters of education.

State is a community of persons, more or less numerous, permanently occupying a definite portion of a territory independent and so of a foreign control and possessing an organized government to which the inhabitants render a habitual obedience.

Some educationists believe that State is an organisation, aimed at harmonising the efforts made by other social groups.

The same idea is supported by many politicians also who say that State should be considered as an association which is superior to all other associations or social organisations. It is also said that "it is an organised Civil Government, national or local which exercises its political power in maintaining law and order, in administering justice which preserves public health (physical as well as mental) and which regulates several activities of public importance."

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- (8) Establish relationship between family and school.
- (9) Determine the aim of education in conformity with national aims.

## CHAPTER 7

### CULTURE AND EDUCATION

The style of social living which an individual develops and follows is indicative of his culture. In social living patterns social living behaviour is significant. We know about the culture of a person through his behaviour.

Man is a mixture of biological and cultural elements. These elements or factors influence the patterns of behaviour which a person adopts in his social living. It is through education that a person acquires desirable patterns of social behaviour, develops a style of social living and becomes a part of the culture of his society.

Brameld has rightly said that "education cannot be understood except in the context of the culture which education reflects and on which education in turn exerts its influence."

Culture has two aspects—(a) material and (b) non-material. The material aspect of culture refers to tools, machines, various means of production, all objects made by man for his use.

The non-material aspect of culture includes beliefs, ideals, religion, philosophy, values etc. A.K.C. Ottaway calls material aspect as techniques and non-material aspect as values. It is through the interaction between techniques and values that a culture is created and transmitted.

#### 1. DEFINITION OF CULTURE

According to Webster's International Dictionary the word culture has been derived from its Latin form *cultra* which means to till, to cultivate. This means that 'culture' is to be cultivated and it can grow itself.

Let us now consider some definitions of culture :

- (i) DAWSON—"A culture is a common way of life particular adjustment of man to his natural surroundings and his economic needs."

- (ii) BLUMENTHAL—"Culture consists of all results (products) of human learned effort at adjustment."
- (iii) MORRIS—"The culture of a society may be said to consist of the characteristic ways in which basic needs of individuals are satisfied in that society . . ."
- (iv) RALPH LINTON—"A culture is the configuration of learned behaviour, and the results of behaviour, whose component elements are shared and transmitted by the member of a particular society."
- (v) SRI AUROBINDO—"The culture of a people may be roughly described as the expression of a consciousness of life which formulates itself in three aspects :

"There is a side of thought, of ideal, of upward will and the soul's aspiration; there is a side of creative self-expression and appreciative aesthetic, intelligence and imagination; and there is a side of practical and outward formulation of people's philosophy and higher thinking which give us its mind's purest, largest and most general formulation of its consciousness of life and its dynamic view of existence."

From the above definitions the following conclusion can be made :

1. Culture is the outcome of social interaction.
2. It helps to fulfil the vocational and social needs.
3. It is flexible passing from one generation to the other.
4. It is also helpful in the growth of a man.

Culture, according to Jawaharlal Nehru, means some inner growth in the man, his behaviour to others, his capacity to understand people and to make oneself understood by others. A person not withstanding and understanding another's view point is to some extent limited to mind and culture.

## 2. THE CHARACTERISTICS OF CULTURE

According to George Peter Murdock following are the qualities and characteristics of culture :

1. *The learned quality*—It is understood that man is not



born with culture hence it is a learned process, and moulds himself according to his environment.

2. *The Transmittive Quality*—Culture is transmitted from person to person. The individual is moulded according to his family and society of which he is a member.

3. *The Social Quality*—Each society has culture. The main reason for it is that each member of a society is dependent on the other and each expects from another. By this expectation is the society bound by culture.

(4) *The Quality of Idealism*—Culture is based on some ideals. Each generation acquires it from its predecessors and each member has to follow ideals.

(5) *Gratifying Quality*—Man has a number of needs and these are satisfied by the culture.

(6) *The adaptive and integrative Quality*—Each culture tries to adopt the qualities outside its own environment. The contact of two or more cultures takes place and this interaction lends the adaptive quality to the culture. The different aspects and parts of culture join hands to form a whole or integrative culture.

(7) Culture is always idealized. Human beings are continuously refining and polishing their behaviour of action and thought. Culture is, therefore, the embodiment of refinement. At the same time culture stands for ideal norms of human behaviour.

(8) Culture meets the recurring demands of mankind. The demand of reproduction, of nursing an infant to maturity and finally, of disposal of the dead, all are met by culture from generation to generation. Culture points out the smooth and sure course to meet the perpetual demands of individuals.

(9). Finally, culture is the manifestation of man's mind in varying moods of nature and environment, and in the changing course of history. Culture of civilized societies has its own momentum of progress. Members of such a society cannot remain aloof from the driving currents of culture.

## 3. CULTURE AND CIVILIZATION

These two are inter-active and inter-dependent. From the sociological point of view, their study would therefore be a relative one. As has been discussed already culture serves our needs directly. A novel unlike a typewriter does not serve as a means to an end. It is an end in itself.

As MacIver and Page put it, "all these things we bring into existence because we want them as such, because it is their function to give us directly, not merely as intermediaries, something that we crave after or think we need. They all represent ways in which we express ourselves. They respond to a necessity within us not to an outer necessity. They belong to the realm of culture."

According to the same authors, civilization on the other hand, stands for means which serve a demand. "Take for example", they say, "a typewriter, we observe at once that it belongs to the same order as a printing press, a lathe, a factory, a locomotive, a bank, a currency system. These things are all utilitarian. They are conceived, devised and operate as means to ends.

"We do not normally want any of them for the satisfaction their existence brings to us; we want them because we can secure certain satisfaction by using them as means. They are useful as equipments, as apparatus. They all belong to the realm of civilization. By civilization then, we mean the whole mechanism and organization which man has devised in his endeavour to control the conditions of his life."

The difference between culture and civilization is, therefore, that of ends and means. By virtue of its nature civilization has a precise standard for measurement. The same is not true with culture. Because civilization stands for all utilitarian means man has devised for the satisfaction of his wants, the efficiency and quality of output, capacity of those means can be measured.

We can compare the efficiency of a tractor with that of a hand or bullock plough. We can compare the industrial civili-

zation with feudal. But a measurement of the superiority of Shakespeare as against that of Kalidas or vice versa would be futile and a vague thing to attempt.

Another difference between culture and civilization is that the former is a constant factor whereas the latter advances with the advancement of man's society. Though, of course, culture is not static but keeps on enriching itself as a whole. The automobiles of earlier period are definitely inferior than those of today but can we say the same for a poem on a beautiful maiden, written by our ancestry and the one written by a poet of today?

Civilization is passed on easily from one society to another. The underdeveloped countries easily take up the methods of production in use in the advanced countries. Culture has to be taken up by man in slow degrees and by living in it. It is a mode of life and hence not so easy to replace or change.

Culture is the expression of our way and mode of life. If we want to borrow the culture of, say West, we will have to change whole way of our life. Civilization can be borrowed without remodelling our way of life.

But any distinction between civilization and culture should not be taken up as strictly binding in sociological studies. Their inter-active nature should be taken into proper account. Civilization is often the vehicle of culture—the carrier of culture, like radio, cinema and books. By industrial and technological advancement, civilization provides man with more leisure and comfort, and this results in better opportunities for cultural development. On its part, the culture guides the move of civilization.

Without culture there is the danger, in our era, of man becoming a cog in the wheels of the machines he builds. Civilization is blind in its advance. A factory only knows to produce. The distribution method is for culture to determine.

In the last analysis, both culture and civilization are the outcome of man's endeavour. Both act as an environment and also as a means of development of his social life. Culture is an

active and powerful environment as the immediate surrounding to a sapling. Civilization also determines the pattern of man's social life. Social life of a technological civilization is different from that civilization which flourished on the banks of Nile.

#### 4. PATTERNS OF CULTURE

Culture develops trait by trait, or itemwise. But a culture is a complex pattern of interdependent traits. Each trait in that complex is not an isolated entity. For example, we talk of a culture which is made up of high motion of automobiles. The automobile is not a single trait. The road, the development of battery in its engine, the chemistry which contributes to the quality of petrol used in it and even the skill of the driving and the method of traffic control may come up to make that complex which form the trait of that culture. Now suppose we want to take up that cultural trait i.e. the automobile. We cannot do so by accepting the automobile alone. We will have to take up the whole complex. The inter-relation and inter-action of complexes of traits in a given society determine its cultural pattern.

The existing trait complex and cultural patterns do not always have a short history. Some are traceable to the very beginning of human history. The 'iron complex,' for example, has its origin in the early period of civilization when man began to learn to extract iron from the mud and rocks and carve out crude weapons from it. Same is the case with what may be termed a procreation complex (family). Many such well-known complexes have a history parallel to one another and had remained in a definite pattern of inter-relationship. Hence the conclusion that the pattern of culture develops with man's development.

*Invention* is the basic process of the development of culture. Culture grows through inventions. However, no single invention is alone responsible for the growth of culture. Invention though essentially the product of man's ingenuity, occur and are brought into being by definite cultural necessities. War may be called a child of culture. Are not wars responsible for coming

into being many of the marvels of modern world? Had there been no first world war, the aeroplanes would most probably have been in their experimental stages and had there been no second world war the modern jet-planes and rocket would have taken some decades more to come to become a part of our lives. Necessity is the mother of invention.

The second important process involved in the development of culture is the *discovery*. There is difference between invention and discovery. The former involves coming into existence of a thing hitherto socially unperceived whereas the latter is uncovering of pre-existing but socially unknown things. In both cases, ingenuity is required. Discovery of new world and unexplored lands in America and Africa gave new impetus to the then suffocating western culture.

#### 5. CULTURAL LAG

The units into which culture can be divided are numerous. It includes every possible physical activity or mental attitude, such as customs, beliefs, practices and disciplines etc. But the American sociologist Ogburn has divided culture into two parts (1) material culture, and (2) non-material culture.

The material culture consists of all those things which are tangible and which have been produced by man.

The non-material culture consists of those things which are intangible and are the outcome of social life such as religion, customs, faiths, beliefs etc.

These two parts of culture are closely inter-connected. But the rate of change which occurs in material and non-material culture is not equal. The material culture changes more rapidly than the non-material culture. Consequently a lag is created between the two parts of culture.

Therefore, according to Ogburn, "The strain that exists between two co-related parts of culture that change at unequal rates of speed may be interpreted as lag in the part that is changing at the slowest rate of one lags behind the other."

The above concept of culture-lag has been criticised on several grounds. It has been stated that the concept of cultural lag distinguishes between material and non-material culture. But the distinction is not workable.

#### 6. CULTURE AND PERSONALITY

A full comprehension of the dimensions of human personality is impossible without taking into account the conditioning influenced by culture and at the same time it would be incorrect to say that cultural developments are independent of the human personality influences. The question of inter-relationship between culture and personality is so bound up and amalgamated with other sociological problems that a reference to the constituent elements is called for.

According to MacIver and Page, "The relationship between culture and personality involves, on the one side, the total social heritage available to the individual and to which he consciously and unconsciously responds, and on the other side, the integral character of the individual being. Personality, as we understand it, is all that an individual is, and has experienced so far as this 'all' can be comprehended as a unity. Personality is thus a much broader term than individuality, for personality embraces the total 'organised aggregate of psychological processes and states pertaining to the individual'. The culture personality focus is one that reminds us that the pattern of any culture basically determines the broad contours of individual personalities, and that these in turn give evidence of the culture pattern and trend to strive for its perpetuation."

Personality, as we have seen is the product of individual's own trimming by the force of culture. It is a kind of extension of man's life in the dimensions of past, in the present as well as in the future. Through culture man lives with the past, in the present and for the future.

Culture cannot satisfy the hunger of a person by feeding another person, but it causes the elevation of human consciousness to a level where a person can share the joys and sorrows of

his fellow-being. This faculty of living in the lives of other human beings of touching and feeling other lives is the function of personality and is the culture which helps individuals to develop their personalities to such dimensions.

It is the individuality of man which inspires him to deviate from the main stream of cultural trends. Such deviations when adopted by a group become the channelizer of cultural growth. The individual deviations prove the way for fresh experiences and such experiences when socially accepted become a part of a culture.

But to say that individual deviations have nothing to do with the common cultural background or to say that such deviations are something utterly new and in sharp contrast with the prevailing culture would be wrong. A cultural background is essential, however crude and static it may appear, for the growth of new trends.

There must be a cultural flow in existence so that individual deviations may give it new direction. The individual ability to learn, to link himself with social heritage, to live in his personal and social experiences, combined with the pressure of cultural forces build up his overall personality, which may become distinguished and may leave its marks on the passage of time only when it outgrows the limits of prevailing cultural boundaries.

## 7. IMPACT OF CULTURE ON EDUCATION

Education outlines its programme according to the needs of the society which in itself for its progress takes active interest regarding education. Personality is determined partly by the culture in which it grows. Education is the main source of personality development and hence school is the educative agency.

The curriculum is based on the aims of education which in turn is based on culture. Thus culture has some effect on the curriculum of education. The main objectives and elements of a society and its culture affect the content of education. If this is not taken into consideration there will be no relation between education and society.

By curriculum we do not only mean the academic studies but also the extra curricular activities in which students take part. These activities cannot by any means be outside the culture of students.

Education is a function of total culture. All elements of a culture educate. The individual is educated by the entire culture of his group with which he interacts. Culture gives content and direction to the individual's learning, attitude, values, habits, patterns of co-operation and conflict and other inter-actional process which are largely dependent on culture. Even the subject-matter of education is dependent on culture.

Thus we see that the relation between education and culture is constant and though we may not see it we certainly see the outcome of this relationship in school and other agencies of education.

The path of human progress is directed by the culture of the society. In the light of that path, man's ideals and values are created. Thus the culture of the society plays an important role in determining the fundamental elements of the aims of education.

Social ideas and values grow with culture. It is the culture which gives language to the society. Society owes to culture its all round development. Through the path of culture, the society acquires all the inherent qualities from generation to generation. This work is carried out by education.

So far as child is concerned he acquires social inheritance since his birth. The social inheritance has an important role to play in the development of child. In the school, it becomes the duty of the teacher to infuse cultural qualities in child's personality.

## 8. SUMMARY

Man is a social animal. He is closely related with society. He, along with his parental heritage, also acquires social heritage. This social heritage is greatly influenced by time, place and



social circumstances. The social changes to a great extent are brought about through the process of education. Some results that are achieved out of his education are called culture.

The word "Culture" is derived from Latin word "Cultura". It connotes cultivation or refinement as a result of cultivation.

It has also been rightly said, "Man makes his culture not each man as a separate human being but man as a group."

Society and culture have close relationship with each other. Culture is a social heritage. Since man has made all round development in society, this social development is a part of culture.

The role of culture is considered in the sense that it should make man able to adjust in his social environment. In other words, education and culture have got the similar role to play in the life of human beings.

## CHAPTER 8

### SOCIAL GROUPS AND EDUCATION

In order to fulfil his basic needs, man requires the co-operation of others. That is why, social life becomes a necessary part of his life because man fulfils his needs through the medium of social life. Besides this, unity of interests is yet another reason for the social life of man.

Groups are formed due to the common interests. That is why, wherever there is existence of groups, there is necessarily the existence of the common interests of the people. In the words of Edward Spair :

“Any group is constituted by the fact that there is some interest, which holds its members together.”

#### 1. DEFINITION OF SOCIAL GROUP

*MacIver and Page* : According to MacIver and Page : “By group we mean any collection of human beings who are brought into social relationships with one another.”

A collection of human being in the absence of social relationship cannot be called group. This type of collection can be called ‘Crowd’. When different persons influence each other on the basis of social relationship, only then social group is formed.

*Ogburn and Nimbkoff* : In the words of Ogburn and Nimbkoff : “Whenever two or more individuals come together and influence one another, they may be said to constitute a social group.”

*Bogardus* : “A social group may be thought as a number of persons, two or more, who have objects of attention, who are stimulating to each other who have a common loyalty, and participate in similar activities.”

Thus, it is necessary for the formation of a group that the person joining it should influence each other. They must have some or the other type of relationship with each other.

## 2. CLASSIFICATION OF GROUPS

(1) *Classification on the basis of Number* : Simal has classified the groups on the basis of number, for example, family, nation etc.

(2) *Classification on the basis of compulsion or will* : Ward and Giddings have classified the groups into two categories : (1) according to will, and (2) compulsion.

Labour organisations and commercial organisations are such groups, the membership of which depends upon the will of the individual. On the other hand, family and nation are such organisations, the membership of which is compulsory for the individual.

(3) *Classification on the basis of place, equality and interests* : On the basis of place, equality and interests, Edward Tass has classified the groups into the following three categories :

- (a) Local groups such as neighbourhood, village, city etc.
- (b) Common groups such as nationality etc.
- (c) Group based on identity of interests.

(4) *Classification based on mutual viewpoint* : Groups can also be classified on the basis of the viewpoint of attitude which persons have towards each other, for example, in-group and out-group. In other words, these may also be called we-group and other-group. The individual experiences the feeling of oneness with the in-group. For it, he has the feeling of co-operation and sympathy. On its contrary, there is the feeling of competition and opposition for the out-group.

Social groups may also be divided into primary and secondary groups. The groups in which individuals work through mutual co-operation and are very closely related are called primary groups. Family is the best example of primary groups. But as the society develops, the number of secondary groups also increases. In such groups, the mutual relations of persons are not very close. Commercial companies, labour unions etc. are examples of such groups.

## 3. PRIMARY GROUPS

Primary groups are the fundamental basis of the social orga-

nisation. Social life begins through these groups. After his birth man begins his life as a member of the primary group. Family is such a primary group where children are brought up. As he grows, his relations with other primary groups start. He comes into contact with neighbourhood, village, mohalla or locality and school.

The child comes to know various customs, conventions and moral values etc., through these institutions. Thus, the groups which have face to face relations are called primary groups. It is necessary for these groups that the members should have face to face mutual relations and there should be mutual co-operation among the members. Following are the essential conditions for any primary group :

(1) *Physical Proximity* : Physical proximity is necessary for a primary group. In the absence of physical proximity, close contacts among the members cannot be established. It is on account of physical proximity that the family and neighbourhood are primary groups.

(2) *Smallness of the group* : Besides physical proximity it is also necessary that the size of the primary groups should be limited. The closeness of the relations among the members will depend upon the smallness of the groups. Thus, smallness of the group is also an essential condition for a primary group.

(3) *permanence of Relationship* : Yet another essential condition for primary groups is the permanence of relationship. In the absence of performance of relationship, close relations cannot be established and hence primary groups are not formed.

(4) *Identity of interests* : In primary group, identity of interests is also necessary among the members. Close relations are established on account of common aims and identity of interests.

(5) *Relationship as an end in itself* : In primary groups, there is identity of interests but for the fulfilment of these interests, relationship is not only means but an end in itself. The permanence of the relationship leads to the fulfilment of the aims.

(6) *Personal Relationship* : In primary groups, it is necessary that the relationship should be personal. Impersonal relations create obstructions in the development of primary groups. Hence, the relationship should be personal. There should be no formality in the relationship.

(7) *Maximum Control* : For primary groups, maximum control is necessary. This control should not be legal but conventional.

(8) *Similarity of Background* : In addition to the above mentioned conditions, similarity of background is also essential. For the establishment of primary groups, experiences of members, their knowledge and intelligence and equality of intellectual standard are necessary and these are impossible in the absence of similarity of background.

#### 4. SECONDARY GROUPS

In the preliminary stage of civilization, primary groups are found but as the society develops the number of secondary groups also increases. The essential conditions of primary groups are not necessary for the establishment of secondary groups. All those groups, which have developed as a result of the development of science in the modern period, have been included in the secondary groups, for example, commercial companies, labour unions etc.

In this type of groups, the relations of members are not permanent. The backgrounds of the members are also not similar and they do not have close relations among themselves. Their relations are not controlled by conventional rules. Its membership is also optional and not compulsory. After his birth in society, man first comes into contact with the primary groups but as he grows he starts coming into contact with the secondary groups.

Following are the main features of secondary groups :

(1) *Special position of each person* : In secondary groups, each person occupies a special position according to which he has to behave. For example, in a commercial organisation, manager,

accountant, workers etc. have separate and special position, and each of them acts in accordance with his position.

(2) *Activity and Inactivity of members* : Secondary groups include active as well as inactive type of members. But most of the members of the secondary groups are inactive. For example, workers are the members of labour unions but they do not take active part in the functions of the union.

(3) *Indirect Co-operation and Contact*: Co-operation and contact among the members of the secondary groups are not direct but indirect. Mutual contacts are not simple and face to face but are based upon certain restrictions.

(4) *Membership based on general welfare* : General welfare is the basis of the membership of the individual. Hence, when the individual thinks that he is not benefited by the membership of the group, then he withdraws his membership.

(5) *Difference between Primary and Secondary Groups*

Primary Groups	Secondary Groups
(1) The mutual relations of the members of primary groups are direct. The development of primary groups is not possible in its absence.	(1) The relations of the members of the secondary groups are indirect. They lack face to face relations.
(2) There is continuity or permanence of relationship among the members of primary groups. The members of the group know each other from childhood.	(2) There is no continuity or permanence of relationship among the members of secondary groups. One member does not know completely the other member. The knowledge of member is limited only to his work or function.
(3) In primary group, the position of each person is determined on the basis of family.	(3) In secondary group, the position of the member is determined by his work or function and no importance is given to his family in this respect.

Primary Groups	Secondary Groups
(4) The relationship of the members of the primary group is natural.	(4) The relationship of the members of the secondary group is formal.
(5) In primary groups, the behaviour of members is controlled by the inner powers.	(5) In secondary groups, the behaviour of members is controlled by outer or external powers.
(6) In primary group, the individual depends upon the group for the fulfilment of his needs.	(6) In secondary group, the individual is self-reliant from the point of view of fulfilment of his needs.
(7) In primary group, the membership of the individual is compulsory. It continues life long.	(7) In secondary group, the membership of the individual is optional. He can resign from the membership of the group at any time.
(8) In primary group, the aims of the membership are same or identical. Likewise there is love and co-operation among the members.	(8) In secondary groups, the aims or interests of members are not identical or same. Consequently, they lack sympathy and co-operation.
(9) The size of the primary group is small and the relationship is direct.	(9) The size of the secondary group is big and the relations are indirect and impersonal.
(10) Primary groups are found mostly in villages.	(10) Secondary groups are found mostly in cities.
(11) Primary group controls even the personal life of its members.	(11) Secondary groups do not exercise any control over the personal life of its members.
(12) In primary group, the individual becomes its member since his childhood. It cannot be acquired.	(12) In secondary group, the individual becomes its member later on and its membership is acquired.

As a result of the industrial development, the constitution of the society is continually changing. The importance of primary groups is diminishing and that of the secondary groups is increasing. These secondary groups also include some great associations or big communities. They are of many types—political, economic and cultural. State is a big political union. Likewise, labour union is a great economic group which includes lakhs of workers.

In preliminary or primitive societies when the scope of the needs of life was not vast, then the form of the groups was primary. But with the development of the civilization, the scope of the social life also became very vast. Consequently, it gave rise to big groups.

The relationship of the members of these groups became indirect, instead of being direct. Some chosen persons carry on the organisation of these great associations or organisations.

#### 6. EDUCATION IN PRIMARY GROUPS

Education in primary groups is mostly informal and closely related to life. It might be more correct to say that education in primary groups is actually life education.

Education of life, education by life and education for life is most significant aspect of education in a primary group like family. The role of family as an agency of education shall be discussed later.

#### 7. EDUCATION IN SECONDARY GROUPS

Education in secondary groups is both formal and informal. Social needs lead to various kinds of efforts for their fulfilment. Education is one such effort. It is through education that secondary social groups organise themselves and grow.

As stated earlier, education in secondary social groups is mostly formal. It lacks the intimacy of education in primary groups due to its big size and social distance between members.

Nevertheless through mass media of communication some kind of informal education is imparted to its members. We shall study later the role of mass media as the education of people.



## 8. SUMMARY

Groups are formed due to the common interests. That is why, wherever there is existence of groups, there is necessarily the existence of the common interests of the people. In the words of Edward Spair : "Any group is constituted by the fact that there is some interest, which holds its members together."

Social groups may also be divided into primary and secondary groups. The groups in which individuals work through mutual co-operation and are very closely related, are called primary groups. Family is the best example of primary groups. But as the society develops, the number of secondary groups also increases. In such groups, the mutual relations of persons are not very close.

Primary groups are the fundamental basis of the social organisation. Social life begins through these groups. After his birth, man begins his life as a member of the group. Family is such a primary group where children are brought up. As he grows, his relations with other primary groups start. He comes into contact with neighbourhood, village, mohalla or locality and school.

The essential conditions of primary groups are not necessary for the establishment of secondary groups. All those groups, which have developed as a result of the development of science in the modern period, have been included in the secondary groups, for example, commercial, companies, labour unions etc.

As a result of the industrial development, the constitution of the society is continually changing. The importance of primary groups is diminishing and that of the secondary groups is increasing. These secondary groups also include some great associations or big communities.

Education in primary groups is mostly informal and closely related to life. It might be more correct to say that education in primary groups is actually life education.

Education in secondary groups is both formal and informal. Social needs lead to various kinds of efforts for their fulfilment. Education is one such effort. It is through education that secondary social groups organise themselves and grow.

## CHAPTER 9

### SOCIAL ORDER AND EDUCATION

Dewey the great educational philosopher said that a society exists through a process of transmission quite as much as biological life. Society is nurtured and stabilized by creative forces, realised and moral values envisaged by its educational system.

All the processes which mankind can claim to himself in different walks of life—economic, social, moral, intellectual, scientific and technological—, can be attributed to our education and science. Society exists through the process of self-renewal.

#### 1. NATURE OF SOCIAL ORDER

By "social order is meant that continuity which is found in any unit of society in a proper and organised type or pattern. The existing social conditions and prevailing customs may be termed as social order.

The organisation of this order is very flexible. It changes according to the changing aspects and needs of society. For the easy and smooth functioning of any social order the presence of certain qualities are essential.

(1) For any order the presence of proper system or different small unit forming the larger one is necessary. For example, a machine is made up of screws etc. But we never address a group of screws as machines. In the same manner for any social order some standard of continuity and link is very essential.

(2) The order is never the same and static. Flexibility is one of its main qualities. Due to this flexibility the greatness and importance of an order is permanent. Its practicability and utility ever remains.

(3) There is a sort of unity or a pattern of unit in different units of the society. Each unit helps in the functioning of the social order. "Social order brings unity amidst diversity."

## 2. DEFINITION OF SOCIAL ORDERS

According to *F. E. Lumley* "In general, the term (social order) refers to the totality of human relationships and culture of any given area or time . . . ."

(2) Social order is "the constellation of social institutions."

(3) Social order refers to "a certain quality namely, the smooth, efficient, logical, aesthetic and ethical inter-actional functioning of individuals and groups within any such totality."

(4) Social order is "a condition comparable to health in the individual. It is not the same as peace for complicity may be orderly, it is not the same as organization always implies an amount of complexity not necessarily found with order."

## 3. MAIN ELEMENTS OF SOCIAL ORDER

According to *Lumis* there are nine main elements in a social order.

(1) *Belief and knowledge*—It is only through belief and knowledge that uniformity in human behaviour is brought about. They also act as a control in society. Belief in any society is the outcome of its traditional ways and institutions.

(2) *Needs and Aims*—In each social order people have needs and aims which are related to the evil of cultural and economic development. To satisfy these needs is the aim of the social order.

(3) *Rules and Regulations*—Each unit of the social order works and fulfils the responsibility with which it is instilled. Due to this, behaviour of the people is very desirable and is in accordance with what is expected of them. *Emile Durkheim* regarded rules and regulations as important elements of social order.

(4) *Human Emotions*—*Gisburg* is of the opinion that many a social order exists and formulates on the culture of the society. The emotions and inclinations of the members of that society and feeling of co-operation develops the we-feeling.

(5) *Status*—In a social order a person has a definite status. By status is meant the accumulation of that power by man which

he has accomplished or finds its way to it. In a society the status gives strength to the social order. The man may have the position of a husband, worker, child etc. He can fulfil his role by proper education.

(6) *Role*—Role is also an important element in the social order. With each of his position or status a man has to perform certain roles or functions while working.

(7) *Power*—For a smooth sailing of the different units of which the social order is made of, an authority is a must. Hence it is very essential and to obey which is the duty of each individual or unit. According to Max-Weber the effect and basis of power in the present day social order cannot be neglected.

(8) *Sanctions* are also present in a society according to its laws and rules. Social sanctions differentiate between a man's right and wrong function. Society gives sanction to certain works and not for others. This it gives only to those functions which help in the establishment of a social order.

(9) *Privileges* are given in a social order to its units. Due to this all units in the social order function properly. And due to this the existence of the social order is stable and continuous.

#### 4. MAIN ASPECTS OF SOCIAL ORDER AND EDUCATION

According to Parsons, following are the main aspects of social order in relation to education :

(1) *Culture* is the basis of social order which is also that of the education. Each person has certain inborn and some acquired needs which make him to move towards fulfilment. This is the main basis of culture and education. Through cultural symbols personal communication is possible and these are the basis of knowledge and evaluation. Thus culture becomes a part of social order as well as that of education.

(2) *Values*—Values have social context and by means of symbols they have the individual to make choices. Education helps individuals to acquire these values. The values of a society are also that of education.

(3) *Status and Role*—Each individual has a certain status and role according to his class, caste and family. Education gives a helping hand in raising the status. If there is greater social and cultural mobility by means of education, the social order remains stable as well as progressive.

## 5. LEVELS OF SOCIAL ORDER

Different institutions and committees of society indicate the different levels of social order. By different levels of social order, we mean those different committees and institutions which remain active in different fields of human life.

Social order can be divided in three main parts—(1) Political (2) Economic and (3) Cultural.

1. *Political Order*—Under political order, political institutions are studied. The most prominent of these institutions is the State. The study of State is made in general form under political science. But the study of State is included in Sociology in the form of a general science.

*State*—Ancient Greek scholars regarded State as a synonym of society. But the modern scholars do not agree with that view. According to modern scholars, State is a political organisation, whose existence is necessary for the protection of the interests of society. A stateless society is a situation of anarchy. Hence, State is an essential part of political organisation.

*Basic Elements of the State*—Although State is necessary to maintain political organisation, it has some of its own fundamental features which are necessary for State. These fundamentals are also called fundamental elements of the State. They are as follows :

(i) *Population*—Population is the first fundamental basis of the State. In the absence of the population, we cannot dream any type of State.

(ii) *Land*—Land is the second fundamental basis of the State. It includes all those natural things which come within the territory of the State. In fact, it is an important physical basis of the State.

(iii) *Sovereignty*—Sovereignty is also necessary for the State. In its absence also one cannot dream of any type of State. It is on account of the sovereignty that people obey the orders of the State.

(iv) *Administration or Government*—Administration or Government is the fourth fundamental basis of the State. State organisation is carried on through the medium of administration. In fact, government is a medium which manifests the power of the State.

*Functions of the State*—It is clear from the above discussion that State is an important political organisation. But there is difference of opinion, as to which extent this organisation should play its role in the society. According to some scholars, State should perform maximum role towards the people. Its jurisdiction should be unlimited. According to other scholars, the State's role should be limited to an extent at which it is necessary for the welfare of the society, for example, maintenance of internal order and defence from foreign invasion.

But generally the functions of the State are classified into two categories (1) Compulsory functions, and (2) Optional functions.

*Compulsory Functions*—These include those functions without the performance of which the existence of the State is not possible. The more important of these functions are following :

- (1) Provision of education for the members of society.
- (2) Provision for the protection of health of all citizens.
- (3) Protection of the old, poor and handicapped citizens.
- (4) Provision of means of transport and communication for the people.
- (5) To improve the social and economic position of the citizens.
- (6) Development of commerce and industries.
- (7) Making of proper use of the natural wealth of the country.
- (8) Provision for the means of entertainment for all the citizens.

*State as a Council*—Keeping in view the functions performed by the State, it is mostly regarded as a Council or a committee. As a Council has many aims behind it, in the same way State also has many social aims. But State is different from other Councils of the society. Its main functions are political. It cannot fulfil all the aims of the Councils of society. Hence there is provision for a separate council for each work. According to MacIver and Page, State only looks after the external aspect of life. It cannot fulfil the place of such organizations as express different faiths, opinions and ideals of society.

*State as a means of Community*—State is not only an end in itself but it is a means for maintaining social development. Its existence continues so long as it is useful for society. According to Karl Marx, the State will disappear the day its utility is finished. In fact State serves the purpose of society. It brings about stability in social organization. According to MacIver, State can be regarded utmost as means of community, whose functions are vast and important, yet they are limited.

2. *Economic Order*—Economic institutions and Councils are included under economic order. Its formation is made by the economic processes of man related to food and property. These are related to production, appropriation and distribution. Its aim is completely utilitarian. The form of these Councils has been different at different levels of social development. Besides this, the geographical conditions of society also make deep influence upon these Councils. From the point of successive development, four stages are found :

- ( i ) Hunting Stage
- ( ii ) Roving stage (according to availability of meadows)
- (iii) Agricultural stage and
- (iv) Industrial stage.

The modern society is in the industrial stage. The industrial stage has given rise to Capitalism and Socialism.

3. *Cultural Order*—Cultural institutions come under religious-cultural order. These institutions make important influence upon the social organisation. While defining culture, MacIver

and Page have remarked that it is the field of values, styles, emotional attachments and intellectual campaigns. It expresses our nature in our method of thinking, daily works, art, literature, religion, entertainment etc. Social inheritance is also included under it.

Cultural institutions are those institutions which are related to the subjects of religion, art, literature, music etc. These institutions provide opportunities for the expression of personal freedom. They have behind them a definite utility. Yet another special feature of the cultural institutions is their creativity. When this feature ends, the decline of the cultural institutions begins.

#### 6. EDUCATION AND SOCIAL ORDER

The continuity of society to its stature was possible through communicating to younger generations, those thoughts, feelings, and activities which have sustained it and contributed to its dynamic and progressive character.

(1) "What nutrition and reproduction are to physiological life education is to social life." Society set up institutions to diffuse among its members those attitudes which may enable them to take active part in the life of their community. Education secures their individual growth and development towards collective good.

But if the educational system fails to take cognizance of conditions surrounding it, it can neither be gainful nor able to realise its true objective.

(2) Education should lead to full and many-sided development of the human personality but our differences in taste, creed and colour etc. hamper the growth of it.

It is pathetic that education instead of effecting improvement in social order and responding successfully in counter-acting its negative and regressive character has helplessly acted as its handmaid.

(3) Education will fail to shed its reformatory and beneficial influence on the people and their different institutions if education



and social order are out of joint and if they do not draw from the source of common ideology and functional approach.

(4) Education cannot work or function independently, uninfluenced by the social order. The education of a State or for that matter any place will be based on the nature of that State, its methods, its salient features etc.

Education should help the community and the school to improve its life, and its social service. It should give the youth, equipment to judge things critically and in their right perspective.

#### 7. INDIAN EDUCATION AND SOCIAL ORDER

In our country, society has come to place more exacting demands on the individuals. After our freedom, we are becoming politically more active and conscious. Industrial growth, as a result of scientific inventions and the influx of population, are largely responsible for the complexity of modern life. Modern society has placed heavy demands on its individuals not only for its progress and self-development but also for its survival. Individuals and society have to work arm in arm in order to present a good and systematic social order. Both, however, cannot be at dagger's drawn and each trying to oust the other. The result of this would be disastrous for both.

Being a democratic nation we have not come to the beneficial meaning and good of the democratic ideals. Our educational system has not completely won in its cause of eradicating evils from our society. Education for the new social order must meet the challenges boldly.

It should work effectively to bring about moral regeneration of the people to ensure its economic security and make people cultured and socially sensitive. Education of such a social order should envisage new possibilities.

An education that initiates the youth into the problems of life and gives them that ability and competence by which they may successfully participate in affairs of life helping themselves and also the society.

We stand in need of life-centred education today which

alone can remove the artificiality between our reflection and action between our ideas and practices, between what we think and what we do.

Thus we see, that only by means of enlightened education, can the social order of a country, State or community improve and present a satisfactory front.

It is due to its merit of flexibility that social order has not ceased to exist. The quality of changing according to the needs of the society, its nature etc. has held social order in good stead. Without this quality of flexibility or being able to adopt the qualities of its circumstances and environment, social order would not be able to function to its fullest extent and for the good of the people. It will have an adverse and opposite effect on both the individual and its own self progress. Thus we see that, proper relation of education and social order is a must for the betterment of society not only in our country but in the whole world at large.

### 8. SUMMARY

By social order is meant that continuity which is found in any unit of society in a proper and organised type or pattern. The existing social conditions and prevailing customs may be termed as social order.

According to *F. E. Lumley*, "In general, the term (social order) refers to the totality of human relationships and culture of any given area or time . . ."

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2. *Needs and Aims*—In each social order people have needs and aims which are related to the level of cultural and economic development.

3. *Rules and Regulations*—Each unit of the social order works and fulfils the responsibility with which it is instilled.

4. *Human Emotions*—Gisburg is of the opinion that many a social order exists and formulates on the culture of the society.

5. *Status*—In a social order a person has a definite status.

6. *Role* is also an important element in the social order.

7. *Power*—For a smooth sailing of the different units of which the social order is made of, an authority is a must.

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(1) *Culture* is the basis of social order which is also that of the education.

(2) *Values* have social context and by means of symbols they help the individual to make choices. Education helps individuals to acquire these values.

(3) *Status and Role*—Each individual has a certain status and role according to his class, caste and family.

Different institutions and committees of society indicate the different levels of social order. By different levels of social order, we mean those different committees and institutions which remain active in different fields of human life. Social order can be divided in three main parts : (i) Political (ii) Economic and (3) Cultural.

Social order would not be able to function to its fullest extent and for the good of the people. It will have adverse and opposite effect on both the individual and its own self progress. Thus we see that proper relation of education and social order is a must for the betterment of society not only in our country but in the whole world at large.

## CHAPTER 10

### FAMILY AND EDUCATION

The aims and objectives of education are realized with the help of various agencies of education. These agencies are generally divided into two types : formal and informal.

The school is a formal agency of education for in it education is imparted in a formal setting with conscious efforts.

The family is one of the informal agencies of education because there is no formal teaching in a family but children learn quite a lot about their social living from parents and other members of the family.

The family as an informal agency of education is perhaps the most important, for within it the child is born and brought up. Sociologically, family is the oldest institution, though there have been changes in the organisation and pattern of the family with changing times.

#### 1. DEFINITION OF FAMILY

Let us first consider the following definitions of family :

(1) *Bieseuz and Bieseuz* : "The family in one sense may be defined as a woman with a child and a man to look after them."

(2) *Ogburn and Nimkoff* : "Family is more or less a durable association of husband and wife without children or of a man or woman alone."

(3) *MacIver and Page* : "The family is a group defined by sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.

(4) *Burgess and Locke* : "A family is a group of persons united by the ties of marriage, blood or adoption constituting a single household, inter-acting and inter-communicating with each other in their respective social role of husband and wife, mother and father, son and daughter, brother and sister, creating and maintaining a common culture."

(5) *Elliott and Merrill* : "The family may be defined as the biological social unit composed of husband, wife and children. The family may also be considered as a social institution, a socially approved organisation for meeting definite human needs."

## 2. CHARACTERISTICS OF FAMILY

As a social unit family has the following important characteristics :

(1) Family is primarily based on mating relationship.

(2) Since family represents an enduring relationship reckoning of descent either through father or mother is also a characteristic of family.

(3) Child-bearing and rearing is a consequence of mating relationship and this involves economic factors, the earning and spending within the family. Hence both child-bearing and economic factors also contribute in the constitution of family.

(4) The relationship of the members of a family are socially sanctioned and are traditional in nature.

(5) Living together of various members of a family is also one of its characteristics.

As has been stated already, family holds a unique position amongst the innumerable associations of mankind. According to MacIver and Page, "Of all the organisations, large or small, which society unfolds, none transcends the family in the intensity of its sociological significance. It influences the whole life of society in innumerable ways, and its changes, as we shall see, reverberate through the whole social structure. It is capable of endless variations and yet reveals a remarkable continuity of persistence through change."

Family has all the characteristics of the other associations of man but besides these and those stated above, family is further distinguished by the following features :-

(1) *Universality* : Family is the most universal amongst the innumerable associations of man. It is found in all societies, primitive as well as modern.

(2) *Emotionality* : The profound impulses of mating, of procreation and of motherly devotions form the main foundation of the emotional life of human beings. These impulses accompanied by secondary impulses concerning economic security, security from the dread of solitude, colour the family life with emotional tones.

(3) *Formative influence* : Infancy is the most susceptible period in the life of a human being. Since a man is born in a family and for greater part of his childhood and adolescence remains within its limits, he is moulded in accordance with the environment in his family.

(4) *Limited size* : Family due to its inherent nature does not favour a large size. Biological considerations themselves demand the smaller size of a family.

(5) *Position in the social structure* : Though some of the functions of the family have been encroached upon and taken away by other organisations of society, yet family still remains the centre of many activities of man, individual as well as social. Besides the family is rooted in human temperament. In primitive and simpler societies, the whole social structure is built of family units.

(6) *Responsibility of members* : In other organizations the responsibilities of the members are precise and limited. In family, responsibilities are not limited to one member. They appear to the family as a whole and members of a family tend to react with a feeling of give and take. Hence responsibility of one becomes the responsibility of all.

(7) *Social Control* : In a family, its members voluntarily learn to conform to the patterns of conduct set up by that family. Man knows what co-operation and mutual regard is. Besides, by sustaining the institution of marriage, family directly controls the sex-urge of individuals without which the whole society would disorganize within a short time.

The quality of both enduring as well as changing nature of the family is one of its most characteristic features. As has already been stated, family behaves both as an institution

as well as an association. As an institution family is of most permanent nature and on the other hand as an association family presents a kaleidoscope of ever-changing patterns.

### 3. FUNCTIONS OF FAMILY

Family has undergone many changes and modifications, both in the matters of its constitution and function. Though many of the functions which were hitherto within the strict jurisdiction of family have been taken away either by the State or other organizations of society, yet some of the functions of the family have remained with it since the remote historical times. Such functions are mostly the primary functions of family and have also been active ingredients in the evolution and development of family.

(1) *Biological function*—In all societies, primitive or modern, simple or complex human sex-urge requires established and socially-recognized channels of satisfaction. The relationship between husband and wife and the act of mating it involves, represents the most important biological function of family. Procreation of the race is generally a consequence of the satisfaction of sex-urge, at least it is so from the viewpoint of the persons involved. From sociological viewpoint, the procreation is of prime importance.

(2) *Psychological function*—Long before a child can communicate his feelings and thoughts to other members of the family through language, a child finds his relative relationship with each member of the family, although his assessments are based upon purely psychological reactions and are native. Similarly, long before a child can step into the matter of fact world of give and take he learns the value of love, sympathy and devotion and how to reciprocate them. These form the psychological core of his future personality.

(3) *Social function*—One of the most important, in fact second in importance to the biological function of the family, is its social function. Family, in primitive and simpler societies formed the basic unit of social organization. In a way society, was more an aggregation of family organization than an independent system. The position, however, is not the same in the case of relatively

advanced societies. Here family does not exactly represent the basic organizational unit of the society, but its role in the determination of the texture and stability of social organization has not at all diminished.

It would be more correct to say that with the growing influence of larger and more impersonal organizations in the affairs of man, the need and the importance of the family, as the most human and personal association of mankind, has considerably increased.

(4) *Socialisation*—Socialisation of human personality is another important function of family. "The child's first human relationships are with the immediate members of his family. He learns first of all from those immediately in charge of him, his mother or nurse or his father or in some societies those who function in their stead. There he experiences love, authority, direction, protection, setting of examples and ideals.

"Every moment of his conscious life, adult conduct is acting upon his consciousness according to the capacity he possesses to appreciate its meaning. It provides active stimuli to his nervous system. He reacts to this conduct by actions at first purely instinctive but increasingly conscious and perhaps purposive.

"Habits form according to the treatment they give him and according to the reactions determined by his inherited capacity. As he grows older imitation of parental actions and exposure to their suggestions lead him to form habits which affects his social life more profoundly than he will recognize until many years after, if at all."

*Gillin and Gillin—*

The family environment primarily consists of the prevalent customs, codes and traditions of the community. It is at the same time made highly personal by the human interaction involved. Due to former fact it can safely be said that a child first comes in contact with the mysteries of a community life as he sees it reflected in the mirror of family.

The seeds of mutual understanding are sown in his personality while he lives in the closed environment of family and when he grows up those seeds would germinate to flower into friendship,



associations, and love and enable the grown-up child to see the whole community as a great family of mankind.

#### 4. FAMILY IN INDIA

In India family is still the most important institution in the life of the child and his early education.

Writing about *Manu Dharma Sastra* Kewal Motwani observes, "As Manu presents it, the family is the most significant of all social groups ... The child is the central figure of this institution. Both parents see summation of themselves in a child. He only is a perfect man who consists of three persons—his wife, himself and his child."<sup>1</sup>

Thus it is clear that in India family is the first primary group. We shall consider in detail the nature and function of the family a little later. But here at this point we have to pay our attention to the family as an informal agency of education.

From this point of view we have to bear in mind that family is a primary group in which face to face relationship takes place and there is deep and abiding affectional relationship among the members of the family.

The child is very much helped by the affectionate climate of the family and thereby tries to acquire the typical and traditional values and attitudes prevailing within the family.

As a matter of fact family is the first informal agency to initiate the child into the social and cultural milieu. When we study the process of socialization we shall know that the family plays an extremely important part in this process.

#### 5. CHILD IN THE FAMILY

Let us now acquaint ourselves with some of the things which a family does for the growing child. To begin with it is within the family that the physical necessities of a child are taken care of. The parents feed him, provide him with clothing and shelter and look after him when he is sick.

1. K. Motwani : *Manu Dharma Sastra*, 1958 p. 119.

It is within the family that the children are taught many of the things they have to do within the family as well as outside. As a matter of fact a child is very much influenced by his family. When he comes to the school he brings quite a number of values and attitudes from his family. That is why a teacher has to know the nature of the family from which a child comes to the school.

In modern educational theory there is a great emphasis on the close tie to be kept between the family and the school. Organizations like parents-teachers association are merely organized efforts to help the child in his education. When parents and teachers meet they discuss the problems of children and try to think of ways and means to help in his all round development.

As we know the family has to help in the education of the child by providing him with such experiences as will enable him to acquire his social status and learn the various social roles. Love and affection, a feeling of belongingness and concern for the family are some of the things which influence a child's behaviour. So it is quite evident that the family is an effective agency of education.

But this education is informal in nature for there is no class and no teacher to teach the manners and mores to the child. Henry F. Cope points out that the nature of the family is extremely important. If we are educating children for democracy we have to see whether the family environment is democratic or autocratic.

In an autocratic family there will not be any possibility for democratic education. So we can say that democracy begins at home. A society which desires democracy has to see that the child is given a democratic home environment.

Thus Cope writes, "The family is the child's first educational group; no other has equal power. An autocratic family makes a poor school for democratic society."<sup>1</sup>

There is another aspect of family as an informal agency of education which has been rightly pointed out by Lippmann.

1. H. F. Cope : *Education for Democracy*, 1920, p. 109

According to him children do not receive the same type of informal education in all homes or families. Thus equality of educational opportunity is not possible in a society which has economic inequality to a very high degree.

In the words of Lippmann, ". . . since homes are necessarily educating agencies they are vastly unequal. Absolute equality of educational opportunity being thus incompatible with separate homes, could be had, under present conditions, only at the cost of giving up, at least for several generations, the home as a place for children."<sup>1</sup>

If in a society there is any effort to teach children some common principles from a particular point of view it will not be possible to arrive at a common level of attainment. As individuals are different so are the families. It is, therefore, not possible to have a uniform thinking in a society. It is within the family that children learn different approaches informally from their parents.

#### 6. EDUCATIONAL FUNCTION OF THE FAMILY

As stated earlier, family is a primary group where face to face relationship takes place. This is very useful in providing education to children because in such situations children learn quite a lot. In the past also the family has been taking care of economic, social and religious needs and providing such training to children as will help them to be useful members in society.

Historically, family has been the centre of moral education. It has taught all about religious beliefs and ethical behaviour. It was within the family that vocational education was provided to children. For example the son of a goldsmith even today may learn the art of making ornaments and likewise children born in different families may learn the trade practised by the adult members of their families. But due to mobility and other factors of social change the school has assumed many responsibilities of the family.

1. W. Lippmann : *Public Opinion*, 1922, p. 81

As we know, education is a very comprehensive term and includes the whole life of an 'individual in society'. Thus within the family, education of a child takes place right from the time of his birth and continues so long as he lives within the family.

As a matter of fact the various functions of family which have been for example, described by Ogburn are somewhat general in nature, at the same time they serve important purpose in regard to the growth of personality and education of an individual.

According to Ogburn the family has seven functions :

- (1) Affectional function.
- (2) Economic function.
- (3) Protective function.
- (4) Educational function.
- (5) Recreational function.
- (6) Family status function and
- (7) Religious status function.

All these contribute towards the education of an individual for they provide the necessary conditions, both physical and psychological.

## 7. EDUCATION THROUGH CO-OPERATION

There are other factors which contribute towards the functioning of family as an informal agency of education. For example, the factor of co-operation which is prevalent in a community affects the social development of an individual.

The factor of co-operation, which is normally found in a family environment as well as in the community, is important from the educational point of view because it helps an individual to get along not only with the members of the family but also with others in the community.

As a matter of fact in modern society the factor of co-operation is extremely useful from the individual and social point of view. It is one of the tasks of education to make an individual co-operative and reduce the chances of conflicts.

Thus we see that if the factor of co-operation is developed within the family and the individual may learn to co-operate or not to co-operate as the case may be from his family.

Many of the social traits as well as personality traits are helped to a great extent in their development by the family environment.

Thus it is quite evident that the family as an informal or passive agency of education is not so weak as might be thought of by some people.

#### 8. SUMMARY

The family is one of the informal agencies of education because there is no formal teaching in a family but children learn quite a lot about their social living from parents and other members of the family.

As a social unit family has the following important characteristics :

1. Family is primarily based on mating relationship.
2. Since family represents an enduring relationship reckoning of descent either through father or mother is also a characteristic of family.
3. Child-bearing and rearing is a consequence of mating relationship and this involves economic factors, the earning and spending within the family. Hence both child-bearing and economic factors also contribute in the constitution of family.
4. The relationship of the members of a family are socially sanctioned and are traditional in nature.
5. Living together of various members of a family is also one of its characteristics.

It is within the family that the physical necessities of a child are taken care of. The parents feed him, provide him with clothing and shelter and look after him when he is sick.

The family has to help in the education of the child by providing him with such experiences as will enable him to acquire his social status and learn the various social roles.

As we know, education is a very comprehensive term and includes the whole life of an 'individual in society'. Thus within the family, education of a child takes place right from the time of his birth and continues so long as he lives within the family.

## CHAPTER 11

### COMMUNITY AND EDUCATION

It is to be borne in mind that society is so big a phenomenon that it is never possible to have face to face relationship in it. It is within a community that members know each other intimately. That is why we have to consider the nature of community and study its relationship with the education.

There are other reasons which compel us to study the nature of community.

(1) One of them is the constant change which is occurring all the time. Changes in the community life are bound to affect the educational system. Thus every student of education must know the nature of change taking place within a community.

(2) Secondly, it affects the child and his environment. In other words, we have to study the impact of change on the life of the child.

(3) And finally how education is able to meet the challenges of change occurring in the life of a community.

Thus the study of community life draws our attention to the—

(1) Nature of change.

(2) The impact of change on the life of the child and family.

(3) How education is able to meet the demands created by such a change.

#### 1. CHARACTERISTICS OF A COMMUNITY

When we observe a community we find certain characteristics.

(1) First of all community has a population aggregate. In other words, in a community we find people living together..

(2) The second characteristic of a community is that it has a definite location on land and therefore the community life is very much conditioned by geographical factors. In every community the geographical features do have an important impact

on the life of the people. For example, the community living in a mountainous region is bound to be affected by the geographical barriers as well as resources available. Thus every community has a location and it is affected by its geographical features.

(3) Thirdly, every community has some kind of a historical heritage. In other words, in terms of time, the community develops its own legends and myths with the result that the people derive inspiration from their historical heritage.

(4) Then in every community there are a number of service institutions like shops, schools, co-operatives, panchayats etc. These institutions help the people in maintaining themselves.

(5) Another characteristic of a community is that people share a common mode of life. In other words, there is a pattern of life which enables them to share their time and work in terms of their economic, social and cultural needs. A common mode of life implies a common way of using leisure time and community resources. People in a community lead a common pattern of family life. They follow a common health practice. Their system of education and religious practices are also commonly shared.

(6) The people in a community have a consciousness of unity. In other words, a typical characteristic of a community is indicated in its community spirit. It is on account of this spirit that people are bound together by fellow-feeling.

(7) Finally we find in a community the ability to act in a co-operative manner. It is on the basis of co-operation of the people that the community makes progress and provides security for its people.

## 2. DEFINITION OF COMMUNITY

Pointing out the confusion in regard to the definition of community, Alvin Good states, "A community is a primary group resulting from the social contacts, largely direct, of those residing in a more or less definite but relatively small area as the residents

meet one another in the inter-play of the various activities carried on by them.”<sup>1</sup>

In this definition we notice that community is a primary group, that is, member of a community have face to face relationship which enables them to meet together and share a common way of life. It is also pointed out in definition that a community occupies relatively a small area. This enables the members to see one another rather more frequently. Thus direct social contacts and face to face relationships mark the life of a community.

According to MacIver and Page, “Wherever the members of any group small or large, live together in such a manner that they share, not this or that particular interests but the basic conditions of a common life, we call that group a community. The mark of a community is that one’s life may be lived wholly within it . . . The basic criterion of community, then, is that all of one’s social relationship may be found within it.”<sup>2</sup>

It is further pointed out by MacIver and Page that a community is marked by some degree of social coherence and its bases are locality and community sentiment.

We have already referred to the characteristics of locality which is related to geographical features of the land on which people live. As regards community sentiment it has also been mentioned above that people share a common spirit which enables them to live and work together.

Ottaway has taken a different stand in regard to the definition of community and society. According to him there should be a clear distinction between community and school. He bases his definition of community on the views of Collingwood.

Ottaway writes, “A community is everybody, adults and children, social and non-social persons living in a certain territory where all share a mode of life but not all are conscious of its organisation or purpose. A society is a kind of community (or

1. Alvin Good : *Society and Education*, New York, Harper and Bros. 1926 p. 22
2. R. M. MacIver and C. H. Page : *Society*, London : Macmillon and Co. Ltd. 1950, pp. 8-9.



a part of a community) whose members have become socially conscious of their mode of life and are united by a common set of aims and values.”<sup>1</sup>

It is rather an arbitrary distinction which Ottaway makes. Almost all sociologists consider society as a larger aggregate than a community.

We have already seen that the life of a community is marked by social coherence which is not found to a considerable extent in a society. In a society face to face relationship is almost impossible. But it is a main feature of community life. Thus the distinction between society and community made by Ottaway is not generally accepted.

### 3. TYPES OF COMMUNITIES

Communities can be divided into types on the basis of the size of population as well as in terms of the professions carried on by the people.

It is interesting to note here that in 1922 David Snedden while discussing the nature of community pointed out that, “. . . The world ‘community’ has now many unlike and even conflicting meanings. Scientific usage requires that it should be used generally with qualifying terms, as, for example : neighbourhood community, village community, urban or municipal community, business community, provincial or state commonwealth or community, community of nations, community of economic interests (of a special kind), school community and the like . . . Scientifically it would seem that there is a ‘community’ wherever there is community of interest, even though this may not be consciously in the mind of each member, having been committed to the routine or institution.”<sup>2</sup>

This statement of Snedden very well states the wide range of type into which community can be divided.

1. A. K. C. Ottaway : *Education and Society*, London : Routledge and Kegan Paul Ltd. 1953, pp 2-3.
2. David Snedden : *Educational Sociology*, New York : The Century Co, 1922 p. 85.

The first type deals with the urban and the rural classification of communities. By 'urban' it is meant any corporate place where more than 2,500 people live. Of course, it is a western definition. In terms of India we will have to consider all the important aspects of social life which distinguish a rural community from a urban one.

The important points of comparison are occupation, environment, size of community, density of population, heterogeneity and homogeneity of the population, social differentiation and stratification, mobility and system of communication. Urban communities have more of these distinctions than a rural community.

In terms of population communities are generally of seven types. The first one is known as *hamlet* where the population is less than 250. Next comes the *village* which has a population up to 1,000. Town is the third type of community which has a population between 1,000 to 5,000. The size of a *small city* is between 5,000 and 25,000. *Middle city* has a population of 25,000 to 100,000. *Metropolis* has a minimum population of 100,000 and maximum one million and finally the *great metropolis* which has a population of more than a million or ten lacs.

Another basis of classification of community is related to functions performed within a community. The idea is that whatever the main profession of the people living within a community, it should form the basis of its classification. For example, if the people are engaged in farming it becomes a farming community. If they are engaged in fishing it becomes a fishing community. Likewise if the people earn their livelihood by mining, it becomes a mining community.

Then the communities are divided into primary and secondary types on the basis of intimacy of social life. In a primary community people know each other personally. In a secondary community intimacy of social life is less. Thus the usual test applied is the number of persons known to other persons.

Finally, the communities are classified on the basis of *locus*. The birth place of a person is local community and any other

place where he lives becomes for him a non-local community. Thus it is obvious that communities can be divided into various types in terms.

- (1) population
- (2) profession
- (3) nature of environment
- (4) intimacy of social life and
- (5) locus.

#### STUDY OF COMMUNITY

Students of education ought to study a community keeping in view the following five points :—

- (1) Special features of community.
- (2) Its ecological frame.
- (3) Its historical heritage and development.
- (4) Impact of the outside world on it and
- (5) Local culture.

(1) Every community has some special features and we can note them in order to discover their educational significance.

(2) Likewise the physical and social environments of a community also have educational potentialities. Thus the teacher who wants to bring the community and school together must be aware of the ecological frame of life.

(3) Every community has a historical background and it is desirable that the children of a community should receive proper education of their historical heritage.

(4) Then there are influences from other communities which influence the life within a community. In other words, how a community has been able to influence on other communities and receive in return their influence itself, is very helpful to study it because it is how communities grow and make progress.

(5) Finally, the students of education should study the life of a community in terms of its culture, basically the concept of good life prevailing within the community. This will give an idea of value system, aspirations and wishes of the people.

Within the community the factor of population is important because if the population is growing at a rapid pace there is likely to be a kind of imbalance in the life of the community. The population should also be studied from the point of view of caste and class in order to find out the sharing of authority and responsibilities.

Then we ought to know the life and the activities of the people. In other words, what they do to earn their livelihood.

It is extremely important to find out the attitude of people towards work. In healthy community people try to work as much as they can.

In every community there is a social structure which comprises the customary avenue of contact. How people form their groups and institutions and what are normal rights and duties assigned to them is related to the study of social structure.

There is another aspect of social structure which is based upon status relationships. How people within a community assign status is an important aspect of community life.

As regards the values of the people we have to study their wants and needs, their goals and the things they appreciate and depreciate.

Finally, in every community there is a power system through which people share the authority and try to manage their affairs. All these things are possible when the community has the necessary means to keep itself going. Education is an extremely important means and agency in the life of a community.

## 5. EDUCATION FOR COMMUNITY LIFE

When we study the role of education in the life of a community in education we notice that there are two important areas in which education has an extremely significant role to play.

(1) First of all education develops among the children of a community the desirable values and attitudes. In other words, the value system cherished by a community has to be transmitted to new members through education. Without education

it is not possible for a community to maintain its value system because children require proper guidance and education in regard to what they should believe and value. Likewise, they need to learn the folk-ways, mores and manners of their community.

The second important role of education in the community life is seen in terms of the relationship which is to be found between school and community. This relationship is based upon the pattern or the set up in which the school has to function as an agency or institution of the community.

Every community sets the climate or the environment in which the school has to function. In other words, if the community is conservative, it would like the school to spread conservatism or if the community happens to be progressive it would expect the school to spread progressive ideas. Thus the social philosophy of a community determines the climate of the school in which it has to function.

## 6. SCHOOL-COMMUNITY RELATIONSHIPS

We have seen how the community is vitally interested in school for its maintenance and progress. It is quite obvious that school and community influence each other and there is a constant interaction going on between these two institutions. But in order to develop relationships between school and community there are certain guiding principles which one ought to bear in mind.

(1) The first principle is that the school should always be willing to change its pattern in order to be more useful to community. In other words, school must have resilience to adapt itself to the life of the community. There are a number of agencies within a community which provide different types of services and the effort of the school should be to work in harmony with them.

(2) The second important principle governing the school community relationship is that the school should be always aware of the needs of the community as well as the community backgrounds of children attending the school.

In this connection it is worthwhile to note that due to rapid social changes, especially in urban communities, many of the responsibilities which were originally assigned to family are now taken over by the school because parents have to be away from their children in order to earn their living and also in an urban community there is little space for children to have recreation. Thus the school in an urban community is now fulfilling a number of responsibilities which were originally assigned to a family.

(3) The school within a community ought to serve all the people alike. In other words, the school is not to look after only children but also adolescents and adults. Thus the programme developed by a school within a community should cover all sections of the population and provide education through recreation also.

(4) Fourthly, the school should try to function in a manner that the people at large are not narrow in their outlook but they try to widen their mental horizon with the result that they ultimately become members of a world community. The idea is that all people must free themselves, from prejudices and try to understand others without any kind of biases.

(5) Finally, it has to be borne in mind that the modern world has become small due to mass media of communication. It is, therefore, desirable for the school to utilise the mass media of communication for educational purposes and play a vital part in making the life of community a happy one.

## 6. THE SCHOOL IN COMMUNITY

Every community has a school in order to teach the new generation those things that are desirable socially, economically and culturally. But in all cases we do not find the ideal relationship between the school and the community.

A typical type of school within a community is that which does not try to take part in community life. It has no living contact with the people in community and it tries to remain in

the rear all the time. Such a school is termed as 'the isolated school'.

The isolated school has little contact with the life of the people living in a community. It also tries to avoid people so that they may not interfere in the school management.

The other type of school in the community is known as "the open door school". The policy of the 'open door school' is to invite people of the community to take part in the school activities and also seek their co-operation.

Sometimes the open door school organises a project or a plan and expects the people in a community to help the school in completing that project. But when people want to take an abiding interest in the school the management does not like it. In other words, the open door school expects the people to participate in its programme. But as regards the planning and management, it does not like people to take any initiative. Thus the open door school offers no motivation to the people.

The third type of school is known as 'the expedient school'. The expedient school is organised on the basis of a prevailing sentiment at a particular period of time. For example, after the death of Jawaharlal Nehru in India sentiments ran very high and many schemes were framed to commemorate his memory. Likewise some schools and colleges were opened after his name.

Some of these institutions may very well be classified as expedient institutions for the main motive behind their development has been to utilise the sentiments as an expediency.

The expedient school has no definite philosophy or programme. It merely exploits the public sentiment for a period of time and when that sentiment has subsided the expedient school gradually disappears and assumes another name of another expediency.

## 7. THE COMMUNITY SCHOOL

The most desirable type of school is 'the community school' which shares the life of the community fully. The community

school has a close relationship with the life of community and functions as its agency. The community school all the time tries to make the life of community better than before. It is concerned with children and adults and all other activities of the community. It believes in the philosophy of living and growing up educationally and culturally.

The community school utilises the life of community for educational and cultural purposes. The community school is characterised by a desire to help children to discover for themselves what is to be known by them and develops in them the habits and skills as well as understanding attitudes which are in the interest of community at large.

The community school uses the local resources for educational purposes. Thus it tries to serve the entire community right from children to adults and in this work utilises all the community resources.

The community school functions on the basis of co-operation and joint responsibility. In other words, it encourages self-government in its affairs and tries to teach children to be responsible for their activities. There is a variety of programmes that permits all kinds of talents to be fully utilized. Thus the community school has an excellent programme of teaching children and others the art of self-government and management.

The community school is concerned with the problems of community and it plans its educational programmes in such a manner as enables it to serve the community as much as possible. In other words, the needs of the community are the guiding lines for the educational programme of the community school.

The community school attempts to provide all types of physical facilities to the people in the community in order to provide them recreation and cultural education. It may have a library, a gymnasium and a room for club activities. Thus the building of a community school is used not only for teaching children during the day but also for the people of the community in the evening.



Another remarkable service which the community school performs is related to the young and the old. The community school provides opportunities for the young and old to come together and work for a common cause. Such a meeting is educationally significant for the young learn from the experiences of the old and the old people are also in a position to understand the needs and desires of the youth.

Thus chances of conflict between the young and the old are minimised through the efforts of the community school.

The teachers of the community school provide leadership in the community and with their expert knowledge of different fields they help the community in its activities.

E.R. Clapp has very well stated the purpose of a community school in these words, "First of all, it meets as best it can and with everyone's help, the urgent needs of the people for it holds that everything that affects the welfare of the children and their families is its concern. Where does school end and life outside begin? There is no distinction between them. A community school is a place used freely and informally for all the needs of living and learning. It is, in effect, the place where learning and living converge."<sup>1</sup>

The community school has to be concerned with the urgent needs of the people. It must be aware of those things which are demanded by the people in a community. If there is health problem the community school must come forward. If there is problem of social education and removal of prejudices the community school must play its part. Thus, as has been pointed out by Clapp, it is within the community school that learning and living become identical.

#### 8. CHARACTERISTICS OF THE COMMUNITY SCHOOL

In 1948 the National Conference of Professors of Educational Administration, Madison, Wisconsin (USA) laid down 16 characteristics of the community school. These are :—

1 E. R. Clapp : *Community Schools in Action*, New York : The Viking Press, 1939 p. 80

(1) The community school seeks to operate continuously as an important unit in the family of agencies serving the common purpose of improving community living.

(2) The community school shares with citizens continuing responsibility for the identification of community needs and the development of subsequent action programme to meet these needs.

(3) The community school begins its responsibility for better living with the immediate school environment.

(4) The curriculum of the community school sufficiently comprehensive and flexible to facilitate the realisation of its purpose.

(5) The community school programme is dynamic, constantly changing to meet emerging community needs.

(6) The community school makes full use of all community resources for learning experiences.

(7) The community school develops and uses distinctive types of teaching materials.

(8) The community school shares with other agencies the responsibility for providing opportunities for appropriate learning experiences for all members of the community.

(9) The community school recognises improvement in social and community relations behaviour as an indication of individual growth and development.

(10) The community school develops continuous evaluation in terms of the quality of living for pupils, teachers and administrators, for the total school programme and for the community.

(11) The pupil personnel services of the community school are co-operatively developed in relation to community needs.

(12) The community school secures staff personnel properly prepared to contribute to the distinctive objectives of the school, facilitates effective work and continuous professional growth by members of the staff, and maintains only those personnel policies which are consistent with the schools, purposes.

(13) The community school maintains democratic pupil-teacher-administrator relationships.

(14) The community school creates, and operates in a situation where there is high expectancy of what good schools can do to improve community living.

(15) The community school buildings, equipment and grounds are so designed, constructed, and used as to make it possible to provide for children, youth and adults those experiences in community living which are not adequately provided by agencies other than the school.

(16) The community school budget is the financial plan for translating into reality the educational programme which the school board, staff members, students, and other citizens have agreed upon as desirable for their community.

Thus it is quite evident that the modern principles of education emphasise the close relationship between the school and community. If education has to serve the community it must be brought into close contact with the life of the people. The community school movement is the right step in this direction.

#### 9. SUMMARY

Alvin Good states, "A community is a primary group resulting from the social contacts, largely direct, of those residing in a more or less definite but relatively small area as the residents meet one another in the inter-play of the various activities carried on by them.

Communities can be divided into types on the basis of the size of population as well as in terms of the professions carried on by the people.

Students of education ought to study a community keeping in view the following five points :

1. Special features of a community.
2. Its ecological frame.
3. Its historical heritage and development.
4. Impact of the outside world on it, and
5. Local culture.

Within the community the factor of population is important because if the population is growing at a rapid pace there is likely to be a kind of imbalance in the life of the community. The population should also be studied from the point of view of caste and class in order to find out the sharing of authority and responsibilities.

Every community has a school in order to teach the new generation those things that are desirable socially, economically and culturally. But in all cases we do not find the ideal relationship between the school and the community.

The most desirable type of school is 'the community school,' which shares the life of the community fully. The community school has a close relationship with the life of community and functions as its agency.

## CHAPTER 12

### SCHOOL AS AN AGENCY OF EDUCATION

In every society there is an organized effort to indoctrinate young members of the society into the social and moral values, traditions and customs. In other words, the school functions as an agency of society to teach those things to children which not only perpetuate the society itself but also provide scope for desirable change.

The institution of 'school' is not very old because in ancient times education was more or less a function of family. But due to industrialization and other developments the social life became complex and a sort of division of labour took place. Under the circumstances certain people devoted time exclusively to the task of teaching the young children. Thus the institution of school came into existence with definite and conscious purposes.

#### 1. FUNCTIONS OF THE SCHOOL

The school as a formal agency of education has to perform a number of functions.

(1) Its first function is to initiate the child into social life. In other words the child has to learn all about his society and social institution so that he may become its useful member.

(2) Besides this general cultural purpose, the school performs what may be termed as a vocational function. The school tries to fulfil vocational needs.

It may be noted here that sometimes school and society do not function in close harmony with the result that there is no co-ordination between the school and the society.

Nonetheless, from the sociological point of view, it has to be admitted that one of the functions of school is to train children and young members of a society for different vocations which

are prevalent in that society. In other words, the school tries to achieve the vocational aim of education.

(3) The third important function of the school is to develop children morally. It has been one of the main purposes of education from the ancient times to provide children desirable moral and religious education.

As a matter of fact education in early times was closely allied to religion. A study of the history of education makes it quite clear that religion and education have been very intimately related to each other.

In modern times when forces of democracy and secularism are strong and the school has to be free from religious influences, still there is a need for moral and ethical education.

Without moral and ethical education the members of a society may become very selfish and neglect their social responsibilities. It is, therefore, one of the functions of school to provide moral and ethical education and thus to help in the development of character.

(4) The fourth important function of the school may be considered in relation to the State and the government. In India we have a democratic Government and, therefore, from our point of view one of the functions of the school is to train children in the art of democratic living.

The school must develop democratic attitudes and values so that the citizens of tomorrow not only talk about democracy but actually lead their life according to democratic ideals. In India we have people belonging to different religions and castes and, therefore, the school must try to serve the cause of national integration.

## 2. DEWEY ON SCHOOL

As we know John Dewey (1869-1952) pleaded for the close relation between the school and society. He was in the beginning very critical of schools in America. He wrote :

“Our schooling does not educate, if by education we meant a trained habit of discriminating inquiry and discriminating

belief, the ability to look beneath a floating surface to detect the conditions that fix the contour of the surface, and the forces which create its waves and drifts.”<sup>1</sup>

As Dewey was critical of the prevailing system of schooling, he outlined his ideas about the nature and function of school in his book *The School and Society*. In this book Dewey emphasized that since education was an active social process, the school must be closely related to society. In other words, he wanted the school to take up the types of teachings previously imparted within the family.

In modern times due to industrial and technological developments family is unable to discharge all its functions. In view of this the responsibilities of the school have tremendously increased and Dewey desired that school should take up such activities and responsibilities of the family as are not being performed by it. Thus Dewey determined the function of the school in the context of an industrial society.

Discussing the social function of school, Dewey pointed out that there should be certain conditions obtaining in the school without which it would not be possible to achieve the social and spiritual development among children.

Keeping this in view Dewey says, “In the first place, the school must itself be a community life in all which that implies . . . In place of a school set apart from life as a place for learning lessons, we have a miniature social group in which study and growth are incidents of present shared experience.”

Further he says, “The learning in school should be continuous with that out of school. There should be a free interplay between the two. This is possible only when there are numerous points of contact between the social interests of the one and of the other”<sup>2</sup>

It is clear from this statement of Dewey that if school is a formal agency of education it should be very closely related to

1. John Dewey : *Character and Events*, New York : Holt, 1929, p. 779

2. John Dewey : *Democracy and Education*, New York The MacMillan Co., 1961

society. It must try to teach those things which are needed within a society.

### 3. SCHOOL AS AN INTELLECTUAL AGENCY

According to Herbert Johnston<sup>1</sup> the school is mainly an intellectual agency because within the family it is not possible for parents to provide such intellectual education as is needed in modern society. As we know, in a family it is not possible to have laboratories and libraries as well as teachers of different subjects. Thus the school performs mainly the intellectual function. In other words, the school helps in the intellectual development of the child.

In modern times different types of intellectual abilities are needed and, therefore, the school today tries to develop children intellectually so that they may contribute to knowledge as well as use it for social purposes. It does not, however, mean that school should neglect the physical development of children.

As we know, the aim of education is all round development of an individual. Thus it has to take care of intellectual, physical and moral development of the child.

The school is also a place for teaching children such social habits as help them in their mental growth. Children ought to learn how to live in a group and work in harmony. In other words, school should teach such things to children as help them to work in a co-operative manner.

### 4. SOCIAL CLIMATE OF THE SCHOOL

It is now accepted on all hands that the social climate of a school is of considerable importance in regard to the development and education of children.

The school as a primary social group provides numerous opportunities for developing healthy social relationships. From this point of view the following statement is important :

1. H. Johnston : *A Philosophy of Education*, New York : McGraw Hill Book Co., 1963.



The school cosmos of the school is the children's own world.

This working out of social roles, these processes of affiliation, identification, group action, and inter-action are among the primary means of social development for all children.

The social learnings that result from successful group affiliation may include skills in dealing with people, insights into the nature of social process and sensitiveness to the motives and feelings of others. Such learning mature children.

"They produce an evolution of society that is formed by each new generation entering school from a society of elementary school peers into a society of adolescent peers, and finally into the next generation of adults."<sup>1</sup>

In the above statement it has been clearly pointed out that the social climate of the school affects all the activities of children and it has direct impact upon their development. It is no wonder then that today in educational theory the school is considered as a society in miniature and efforts are made to link it with the general social and cultural life of the individual

##### 5. THE CHILD AND SOCIETY

Discussing the importance of school in the life of a child and how the school society affects him, G. S. Counts pointed out :

"Whatever may be the view of the adult, the child knows but one society, and that is a society including persons of all ages. This does not mean that conflicts of interest may not occur or that on occasion adults may not abuse or exploit children.

"It does mean that in a proper kind of society the relationship is one of mutual benefit and regard in which the young repay in trust and emulation the protection and guidance provided by their elders...

<sup>1</sup> *Helping Teachers Understand Children*, Washington D. C. ; American Council of Education, 1945,

"Place the child in a world of his own and you take from him the most powerful incentives to growth and achievement. Perhaps one of the greatest tragedies of contemporary society lies in the fact that the child is becoming increasingly isolated from the serious activities of adults. Some would say that such isolation is an inevitable corollary of the growing complexity of the social order.

"In my opinion it is rather the product of a society that is moved by no great commanding ideals and is consequently victimized by the most terrible form of human madness—the struggle for private gain . . . Until school and society are bound together by common purposes the programme of education will lack both meaning and vitality."<sup>1</sup>

It is obvious from the above statement that the child can learn properly when school and society are bound together for common purposes. In other words, the gap between the school and society must be filled up with a view to making education meaningful in the life of a child.

## 6. SCHOOL AND THE CHILD

In the context of the school and life of the child, John Dewey has pointed out the fourfold interests possessed by children. According to Dewey children have interest in—

- (1) Conversation or communication;
- (2) Enquiry or finding out things;
- (3) Making things or construction and
- (4) Artistic expression . . . <sup>2</sup>

If we want to make the life of the child an educative process we will have to utilise his fourfold interests in various activities.

(1) The child must have opportunity to express himself through conversation so that he is able to imbibc what he observes.

(2) Secondly, the child is interested in finding out about things which are present in his environment. This is known as

1. G. S. Counts, *Dare the School build a new Social Order*, New York : John Day, 1932 p. 16—17.

2. John Dewey. Op. cit., p. 47.

the instinct of curiosity. Children are curious about nature and we have to provide them with such activities as will satisfy their curiosity. In other words, the school must provide for such activities as are meaningful to children in terms of their different types of interests. In modern education the curriculum is generally experience-centred. Thus children are enabled to gain new experiences.

(3) As regards their interest in construction the school must make an effort to include such items in the education of children, as will enable them to make some object of their choice.

(4) Finally, children need to express themselves in an artistic manner. This is why there is provision for drawing and painting in school.

The teacher must guide children in a manner that they receive education for life, and through life. Here we must refer to the social and cultural climate in which the child lives.

As we know the child brings to school his cultural and social experiences. So the school cannot and should not neglect the social and cultural aspect of the life of the child.

## 7. SUMMARY

In every society there is an organized effort to indoctrinate young members of the society into the social and moral values, traditions and customs.

The school as a formal agency of education has to perform a number of functions. (1) Its first function is to initiate the child into social life.

(2) Besides this general cultural purpose, the school performs what may be termed as a vocational function.

(3) The third important function of the school is to develop children morally.

(4) The fourth important function of the school may be considered in relation to the State and the government. In India we have a democratic government and, therefore, from our point of view one of the functions of the school is to train children in the art of democratic living.

Discussing the social function of school, Dewey pointed out that there should be certain conditions obtaining in the school without which it would not be possible to achieve the social and spiritual development among children.

According to Herbert Johnston the school is mainly an intellectual agency because within the family it is not possible for parents to provide such intellectual education as is needed in modern society.

It is now accepted on all hands that the social climate of a school is of considerable importance in regard to the development and education of children. The school as a primary social group provides numerous opportunities for developing healthy social relationships.

The child can learn properly when school and society are bound together for common purposes. In other words, the gap between the school and society must be filled up with a view to making education meaningful in the life of child.

## CHAPTER 13

### EDUCATION AND THE MASS MEDIA

One of the typical developments in modern times has been in the area of communication. Mass media of communication such as the press, radio and cinema have assumed so powerful influence upon the people at large that now-a-days we have to study the relations between education and the mass media.

In recent times the 'individual' man has gradually disappeared and his place has been taken by the 'mass' man in many western countries. In India we are faced with this problem due to fast urbanisation and rapid social changes.

#### 1. NATURE OF MASS MEDIA

When a message is communicated to a mass audience by many means, we term it as "mass media of communication."

The mass media include :

1. Printed word and picture which appeal to the sense of sight, e.g. daily, weekly and monthly papers and magazines, books etc.
2. Radio which appeals to the sense of sound.
3. Cinema and television which appeal both to the senses of sight and sound.

Communication is an essential process in social life. Throughout history it has operated to bring men together to sense their oneness and to guide them. The mass media of communication have vastly extended the size of audience which is easily reached with the advanced techniques of communication.

It is a trend of double edged potentialities. It breaks down the barriers in human intercourse and brings even larger number with the range of knowledge and cultural stimulation. It opens up avenues of social education. It makes possible the spread of education. It also gives a powerful tool to the propagandist or to a salesman of a particular brand of thought or of goods.

## 2. CHARACTERISTICS OF MASS COMMUNICATION

The techniques of mass communication have helped to shape a new kind of social grouping which may be called a diffused audience. Not a physically compact group like the crowd or assembly, it is made up of all the members of a modern community who can be reached by any mass media.

In recent years the study of mass communication has become one of the most active research fields in the social sciences. Stimulated by the growing significance of propaganda methods and by investigations of public opinion, governmental agencies, business firms, independent research institutes have employed sociologists with others to work in this area.

The era of the rise of non-print mass communication has been a time of great industrialization and urbanization. Mass communication which has itself benefited much from technology has helped in its rapid progress and efficiency.

The communication expert knows or can discover the reactions of various groups to this or that type of advertising of political speech or of entertainment. He can determine with at least a fair degree of accuracy the efficacy of his communication techniques.

Mass communication has made metropolises possible since a large number of people cannot live together without efficient communication. At the time the growth of cities, by creating mass audiences which can be reached easily, has stimulated the explosive development of mass communication.

Before we discuss the impact of media of mass communication on education, it would be advisable to study the agencies which constitute and help in mass communication. Let us first consider cinema.

## 3. THE CINEMA

The medium of cinema is extremely powerful, perhaps most powerful medium to reach the masses and educate them. As a matter of fact in many advanced societies, governments are using the medium of cinema to a very great extent.

There are certain definite advantages in this medium. It combines the senses of hearing and seeing with the result that a person who observes a film is extremely interested provided its theme is related to his life and problems. Many new ideas in regard to education, health and social welfare are being transmitted through the agency of cinema. When we see a film, our attention is primarily towards the story and the problems being presented on the screen. People go to see a cinema mainly for recreation but they also receive informal education. Thus recreation and education are combined and an individual learns something new.

The impact of cinema on human mind is immense and, therefore, it is necessary that this powerful medium is wisely used. If we analyse a film we will have to pay attention to the nature of environment and types of action presented. In this regard if in a film the environment is not related to the life of the viewer it may create some difficulty. But at the same time one of the educational principles is to introduce something unknown on the basis of what is known. Recently certain points in regard to analysis of a film have been considered. These are<sup>1</sup> :

(A) *Environment and Action*

1. Where does the action occur ?
2. Is the scenery familiar or exotic ?
3. Is the locale treated fully, superficially ?
4. Is description realistic and of general interest ?
5. Why does it interest you ?
6. What are the chief situations ?
7. Is an "exciting pursuit" a sensational feature or an essential element of the action ?
8. What is the chief theme; and what are secondary ones ?
9. What is the genuine relative importance of these themes ?
10. How does the action develop ?

(B) *Characters*

11. What kind of people are the main characters ?

<sup>1</sup> J.M.L. Peters "The Art of Seeing a Film", *The Unesco Courier*, March, 1962.

12. Why do you find them attractive or displeasing ?
13. Is appearance or character stressed most ?
14. How much do these influence the action ?
15. Are the professions of the characters fairly represented ?
16. Does an attractive or displeasing character come out as "winner" or "loser" ?
17. Is the character of the main roles "genuine" ?
18. Which professions are depicted favourably ?
19. Are main character's occupations presented more favourably than in real life ?
20. How do the main characters behave ?
21. Should we approve or reject their behaviour ?
22. Does it deviate from social or moral standards ? Is it nevertheless justifiable ?
23. What are the main characters' motives-egoism, altruism, idealism, love, self-sacrifice, desire for money, success authority ?

#### 2) *Ideas in the Film*

24. How do these motivations become apparent ?
25. Does the film have an obvious or hidden tendency ?
26. Does it make propaganda for any belief or cause ?
27. What moral does it make ?
28. Can we agree with these views ?
29. What ideas are advanced about cultural, social, other standards and concepts ?
30. Does the film use proper arguments to defend or reject certain views ?

Answers to these questions pertaining to analysis of a film will indicate the area and the influence of cinema on life.

#### 4. CHILDREN AND THE CINEMA

Studies have made to determine the impact of cinema on children. In 1961 UNESCO published an annotated international bibliography dealing with the problem of the influence of the cinema on children and adolescents.



Gordon Mirams prepared an article on the basis of various articles and publications to show how are children affected by the cinema. In this connection the first observation which is made by him is that opinion is sharply divided on the value of cinema.

Some other think that cinema leads to delinquency and others find it very useful. Nonetheless, on the basis of evidence available it is almost impossible to say that the cinema has a direct influence on juvenile delinquency.

According to Gordon Mirams, "It would seem to be accepted now as almost beyond doubt that boys and girls get ideas from the movies on such superficial and generally harmless matter as dress, hair styles, speech, recreations and games. So far as harmful influences are concerned, the factors most frequently cited as responsible are overemphasis and distorted presentation of cinema, cruelty and horror and all those elements which may be put under the generic label of "sex".<sup>1</sup>

In other words, children learn quite a lot in regard to social life and also sometimes some of the undesirable things if the film is not carefully made for them.

Further, mentioning the various stages in the life of a child, Mirams points out that the first stage is up to the age of seven years. This stage may be called "fairytale age". At this stage children generally live in the world of imagination and fantasy and they are not very much interested in going to cinema.

The second age group mentioned by Mirams is the period between seven and twelve years. He calls it "the Robinson age." During this period children are generally interested in adventure and action and they develop the understanding to follow the plot to some extent.

The third age group includes the period between twelve and sixteen years. At this stage there is a marked development in child's personally leading to various types of interests in life.

1. G. MIRAMS, "How the Cinema Affects children," *The UNESCO Courier*, March, 1961.

It has been observed, adolescents between twelve and sixteen years of age feel strong attraction for cinema. The reason is that the film language cannot be understood by children who are not at least 12 years of age. As a matter of fact most writers think that real film understanding is developed at the age of about sixteen or seventeen.

But besides age, there are other factors which are to be considered such as level of education, intelligence income, home conditions and social environment. Keeping all these things in view the cinema can be made useful and powerful as an informal agency of education.

## 5. THE RADIO

Describing advantages of radio as a medium of communication, Jean Rowntree observes :

"Radio can do a great many things that are impossible to other forms of education. (1) It can move in time and space and make its points from drama and documentary. (2) It can call in the first-rate mind and the unique experience. (3) It need not be bound 'though it often is' by the walls of a studio; with the help of the tape-recorder or the camera, it can take its listeners into the factory, the coal mine or the Antarctic. (4) It can gather rich materials from people who could have never written it down. Above all (5) It has the attractiveness of a medium which depends on personality; for whatever the intention of a talk to persuade, to inform, or to entertain, its starting point is a man's voice, and his personality is evident not only from his choice of words . . . but from the fact that the man who wrote them is also speaking them."<sup>1</sup>

But Rowntree also points out the limitations of the radio. He says, "It cannot teach at the pace of the class room, for the rate of reading varies from an individual to individual and the accurate intake of facts by ear could only be assured by a broad-

1. Jean Rowntree, "Broadcasting and Adult Education," *Shiksha*, January, 1959.

cast which travelled at the pace of the slowest; . . . Nor can broadcast exposition be comprehensive; its duration is too short and its setting ephemeral. And because it is a public performance, it is governed by a number of technical and political considerations from which formal education is happily free.<sup>1</sup>

Nonetheless, radio as an informal agency of education can be very useful because it can reach the masses conquering the barriers of space and time. Through the medium of radio illiterate people can learn and know about many useful things of life. The mental horizon of children can be broadened.

Through the medium of radio it is possible to awaken people culturally and help them to develop their aesthetic sensibilities. Radio has broadened the outlook of people in regard to religion and culture because it brings to its listeners such information as helps in removing numerous types of prejudices

Recently efforts have been made to bring the radio into the class-room with a view to providing students lessons and talks from experienced and well known people. As a matter of fact the "school broadcasting" has become an essential feature in many of the modern countries of the world.

## 6. CHILDREN AND THE RADIO

Programme for children are normally broadcast by radio and it is desirable to consider at this stage the general criteria for planning programmes for children. It will also help us to understand the utility of radio as informal agency of education. The following criteria of radio programmes for children<sup>2</sup> are important :

- (1) The programme should help in the emotional development of children by arousing a wide range of healthy emotional responses.
- (2) The programme should help in the intellectual development of children.

1. Ibid.

2. K. Deshpande, "Criteria of Radio Programme for children", *Shiksha*, January, 1959

- (3) The programme must aim at providing for the social requirements of the child.
- (4) The programme should give the child a sense of rhythm and balance; a feeling for control of voice and grace of speech

If we examine these four criteria, we shall find that radio as an informal agency of education can help children in their all round development. It can also provide such education as will develop their aesthetic sensibilities.

In India efforts are being made to use the radio for educational purposes for it is believed that the radio is a sound medium of education and broadcasting and is effective in its presentation of the auditory arts-music, dramatic performances, poetry speaking-in all of which it is able to bring to the school public, performances of a quality that would not normally be available to them.

Through the medium of Radio illiterate people can learn and know about many useful things of life. It broadens the outlook of people in regard to religion and culture for it brings to its listeners such information as helps in removing numerous types of prejudices. The news of the day, entertainment programmes are all included in the Radio.

## 7. TELEVISION

Alongside the radio, television also is a medium of mass communication. People of high class and status can sit at home and see the performances, hear conference and perceive so many things going on outside their reach.

A very recent example is that of man on the Moon. People sitting in Delhi and other parts of the world saw the launching and journey of the spacecraft to the Moon.

## 8. ADVERTISEMENTS

Advertisements act as powerful medium of mass communication. Without them hundreds of objects, actions taking place

in our own would not be known. People would remain ignorant of the movements and developments occurring in their own country and also in the world. Advertisements thus help to communicate with people and masses about different things, which otherwise would remain obscure. The types of materials given to men should be checked, considered and then allowed to be printed.

#### 9. THE PRESS

The press is a great help to the advertising and also for the communication with the masses. All the news of the country and the world are made known to the people through newspaper.

Any great event, any political idea is passed on to the masses through the press. In a democracy freedom of thought and expression find their flowering through the press.

#### 10. PROPAGANDA

Though a but not in any way the least important, propaganda is also a medium of mass communication. Any idea which is to be made known to the people can easily be brought home to them by means of propaganda.

The more they hear of it, the more they come to know of its existence. It communicates to the people of its existence. It is very useful especially for the illiterates, who cannot read the news in the papers and cannot afford a radio to know of it.

#### 11. IMPACT ON EDUCATION

We shall now discuss the impact or the effects of media of mass communication on education. It has widely helped in the diffusion of education in the masses. They spread ideas and establish common interests, tastes which help to spread enlightened culture.

The use of television provides a test for our social morals. There is a maximum possible participation of the population in what is going on in the world. This is an encouragement for active citizenship and the awareness of the machinery of a

democratic government. This awareness of what is going on in the world, the interests and tastes thus created is of great educational value. It helps the individual to realise his duties and obligations, raise his standard of thinking and acting as well as behaviour.

The media of mass communication have broken down social barriers and difference in economic stature. When the radio and television were not so common and were limited to the privileged few, only those who had these devices could benefit by it. Now all people, irrespective of social status, can afford to make complete use of this medium of education.

Mass media of communication have also helped in conquering of space and time. Through cinema so many places which would be impossible to visit and see is made possible. The horizons of man's intellect is widened.

Leisure, which would otherwise be wasted, is now fully utilised. Education with leisure is received through these media of mass communication. Listening to the radio, watching a television programme, reading newspapers, help in the educational growth of human beings.

Mass communication also has impact on international affairs. All the political affairs and government policies took some time to be told and communicated with other world personalities. But today it has become quick and easy.

But the importance of communication developments in the making of public policy has not as yet been fully recognised. Better government requires more conscientiousness. As governments become more complex and public decisions more demanding, both the media of mass communication and the system of public education will have increased obligations.

## 12. SUMMARY

When message is communicated to a mass audience by many means, we term it as "mass media of communication."

The mass media include :

1. Printed word and picture which appeal to the sense of sight, e. g. daily, weekly and monthly papers and magazines, books etc.
2. Radio which appeals to the sense of sound.
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The medium of cinema is extremely powerful, perhaps most powerful medium to reach the masses and educate them. As a matter of fact in many advanced societies, governments are using the medium of cinema to a very great extent. There are certain definite advantages in this medium. It combines the senses of hearing and seeing with the result that a person who observes a film is extremely interested provided its theme is related to his life and problems.

It would seem to be accepted now as almost beyond doubt that boys and girls get ideas from the movies on such superficial and generally harmless matter as dress, hair styles, speech, recreations and games. So far as harmful influences are concerned, the factors most frequently cited as responsible are overemphasis and distorted presentation of crime, cruelty and horror and all those elements which may be put under the generic label of "sex." In other words, children learn quite a lot in regard to social life and also sometimes of the undesirable things if the film is not carefully made for them.

Describing advantages of radio as a medium of communication, Jean Rowntree observes: "Radio can do a great many things that are impossible to other forms of education. (1) It can move in time and space and make its points from drama and documentary (2) It can call in the first-rate mind and the unique experience. (3) It need not be bound 'though it often is' by the walls of a studio: with the help of the tape-recorder or the camera it can take its listeners into the factory, the coal mine or the Antarctic. (4) It can gather rich material from people who could have never written it down. Above all (5) it has the attractiveness of a medium which depends on personality, for whatever

the intention of a talk-to persuade, to inform or to entertain, its starting point is a man's voice, and his personality is evident not only from his choice of words.....but from the fact that the man who wrote them is also speaking them.

The press is a great help to advertising and also for the communication with the masses. All the news of the country and the world are made known to the people through newspapers.

Though a but not in any way the least important, propaganda is also a medium of mass communication. Any idea which is to be made known to the people can easily be brought to them by means of propaganda.

But the importance of communication developments in the making of public policy has not as yet been fully recognised. Better government requires more conscientious. As governments become more complex and public decisions more demanding, both the media of mass communication and the system of public education will have increased obligations.



## CHAPTER 14

### EDUCATION IN A DEMOCRATIC SOCIETY

In the modern world there are two social and political philosophies which are extremely popular. They are democracy and communism. Some people have tried to find a third way in between these two philosophies and thus have developed the philosophy of democratic socialism.

Here we are concerned with education in a democratic society because we believe in the democratic way of life and our country has a democratic constitution.

There is no doubt that forces of democracy will gradually prevail in the world provided there is right type of education given to children. Keeping all this in view let us first of all understand the nature of democracy.

#### 1. WHAT IS DEMOCRACY

The word 'democracy' literally means government by the people. In other words, democracy is a form of government in which the power resides in the hands of the people and they exercise it either directly or through their representatives.

It has been observed that "even in the primitive forms, such as the Athenian democracy, where the governing powers were directly exercised by the assembled people, children and slaves and usually women were excluded."<sup>1</sup>

Thus it is quite clear that while there is absolute democracy in theory, certain restrictions are imposed on those who are not competent enough to exercise their judgement properly.

There are other meanings of the word democracy such as a community or state so governed; the principle or system of

1. Webster's *New International Dictionary* of the English Language, II ed., 1958,

government by the people and belief in or practice of social equality.

According to Wasserman, "In its broadest sense, democracy is a social philosophy governing the whole of human relations, personal and collective. It is dynamic in character and responsive to changing demands.

"Democracy must not be thought of a completed pattern of society, of government, or of a economic system. It does not become static at any point in its development. The institutions it brings into being are tentative and flexible and they are likely to differ among different peoples at different stages."<sup>1</sup>

In this description of democracy by Wasserman a very comprehensive view has been taken with the result that the dynamic character of democracy is revealed to the full. As a matter of fact this is the most popular conception of democracy.

## 2. DEWEY ON DEMOCRACY

In his book *Democracy and Education*, John Dewey wrote, "A society which makes provision for participation in the good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so for democratic."<sup>2</sup>

Here we find Dewey emphasising equal opportunity in social participation by individuals in terms of their different capacities. At another place John Dewey has written—

"Democracy inevitably carries with it increased respect for the individual as an individual, greater opportunity for freedom, independence, and initiative in conduct and thought, and correspondingly demand for fraternal regard and for self-imposed and voluntarily borne responsibilities."<sup>3</sup>

1. Louis Wasserman : *Modern Political Philosophies and What They Mean*, Garden City, New York : Halcyon House, 1944 p. 12
2. John Dewey : *Democracy and Education*, New York : The Macmillan Co. 1960 p. 115.
3. John Dewey. "Democracy and Education", in Paul Monroe (ed). *Cyclopedia of Education*, New York : The Macmillan Co. 1911

Here Dewey emphasises the importance of individual and his freedom to work as he wishes. But the individual has to pay due regard for his society.

### 3. DEMOCRACY IN FREE INDIA

Democracy in India is not new. During the ancient period of Indian history there were certain democratic institutions. But gradually changes occurred. Now in free India democracy is enshrined in the Indian Constitution in the following words :

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to all its citizens; JUSTICE, social economic and political ; LIBERTY of thought, expression, belief, faith and worship ;

EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity of the nation;

IN OUR CONSTITUENT ASSEMBLY this. . . . . of . . . . . day of August, 1949 A.D.

do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.”

Thus we notice that democracy in India emphasises certain values such as justice, liberty, equality and fraternity.

In this context we may refer to certain speeches of Jawaharlal Nahru and not his views on democracy. Speaking at Bangalore (October 6, 1955) Pandit Nehru said :

“The democratic method inevitably implies trying to understand the other party’s opinion, a certain give-and-take, and a certain adjustment to whatever the final decision might be. . . . . But democracy, while it ensures free expressions, and freedom of thinking, also demands something else. It demands unified action afterwards. It demands acceptance of decisions taken.”

Delivering his address to the first All India Seminar on Parliamentary Democracy, New Delhi (Feb. 25, 1956), Jawaharlal, Nehru pointed out that end of democracy was good life for the

individual. By 'good life' he meant a certain satisfaction of the essential economic needs which would release the individual from continuous oppression and give him a chance to develop his creative faculties.

Going into the history of democracy, Pandit Nehru said, "In the past, democracy has taken chiefly to mean political democracy, roughly represented by the idea of every person having a vote. It is obvious that a vote by itself does not mean very much to a person who is down and out and starving. Such a person will be much more interested in food to eat than a vote." Here Pandit Nehru draws our attention to the social dimension of democracy.

Continuing his speech Nehru said, "We believe in democracy. Speaking for myself, I believe in it, first of all, because I think this is the right means to achieve end and because it is a peaceful method. Secondly because it removes the pressures which other forms of government may impose on the individual. It transforms the discipline which is imposed by the authority largely to self-discipline.

"Self-discipline means that even people who do not agree the minority-accept solutions because it is better to accept them and then change them, if necessary, by peaceful methods.

"Therefore, democracy means to me an attempt at the solution of problems by peaceful methods. If it is not possible, then to my mind it is not democracy. . . . In a proper democracy discipline is self imposed. There is no democracy if there is no discipline."

Thus we find that in democracy people have to be self-disciplined and accept the decision jointly even though there may be some difference of opinion. In India we are following this democratic way of life.

#### 4. DEMOCRATIC VALUES

Democracy is not merely a political philosophy but also a way of life. It has been evidently clear by now that in demo-

cracy people have to learn in practice certain values and principles.

As mentioned in our constitution first of all the value of justice is to be found in democracy. Justice implies here that people get their proper share in all spheres of life. There should be no social injustice as it has been in the past in regard to certain communities and castes.

There should also be economic justice for without it certain sectors of society will remain exploited. Thus in democracy effort is made to develop all sections of the community with a view to helping it economically as well as politically.

As stated earlier, in our constitution values of justice, liberty, equality and fraternity have been very well emphasized. It is the task of educators to see that these values are imbibed by children.

Educational Policies Commission of the U.S.A. has discussed the problem of education in American Democracy. In this context it has tried to emphasize the kind of loyalties to be developed among the citizens. These loyalties are nothing but the expression of those values which are cherished by a society.

According to this commission a citizen in a democracy is loyal to the values and democratic processes. Thus an individual in a democracy is loyal.

- (1) To himself as a human being of dignity and worth.
- (2) To the principle of human equality and brotherhood.
- (4) To the process of untrammelled discussion, criticism, and group discussion.
- (4) To the ideal of honesty, fair-mindedness, and scientific spirit in the conduct of this process.
- (5) To the ideal of respect for and appreciation of talent, training, character, and excellence in all fields of socially useful endeavour.
- (6) To the obligation and the right to work.
- (7) To the supremacy of the common good.
- (8) To the obligation to be socially informed and intelligent.

In the light of the above we can say that one of the democratic values to be cherished by people is the *respect for individuality*. In other words, every member of a society is expected to pay proper respect to other individuals and thereby facilitate his growth and development in that society. Respect for individuality implies also the provision of equality among the members.

The second value which ought to be emphasized in a democratic society is that of *tolerance*. As we know, in a democracy there is freedom of expression and every individual has the right to differ. Besides that people may follow different religious practices, professions and vocations. Thus it is extremely important that members of a democracy must have enough tolerance so that they can accept differences which are natural in a democratic society.

As pointed out by Pandit Nehru, in a democracy change is brought about by peaceful methods. In other words, citizens have to acquire the value of *change by persuasion*. This implies that if there is to be any change in the society violence must be avoided and peaceful methods should be employed.

Allied with this belief and value is *faith in change*. In a democratic society members must have full faith in change because society is not static but dynamic. It is the sign of living society that it goes on growing and changing. But the nature of change is to be determined by the people. So in a democratic society people must have faith in change. This is a kind of belief and value which should be encouraged.

Since democratic way of life requires united effort and cooperation it is desirable that there should be *fellow feeling* among the members of a democratic society. In other words, people must have a feeling of *belongingness* among themselves. This will help them to work for their progress and prosperity.

It has rightly been pointed out by Hughes and Hughes . . . In a democracy the relationships between human beings who are in communication tend to be personal rather than impersonal,

human and not inhuman, relationships of friendliness and love rather than of indifference, aggressiveness or hate, of confidence rather than of fear.”<sup>1</sup>

To sum up, we can say that democratic values are mainly equality, freedom, justice and welfare of all.

## 5. DEMOCRATIC EDUCATION

The importance of democratic education can easily be realised on the basis of the condition which J. S. Mill stated for the successful working of democracy.

According to Mill, people must have a strong desire as well as strength for gaining and maintaining democracy. Until and unless people want democracy it cannot be had and they must possess strength to achieve it.

Having achieved democracy the people must be always prepared to defend it. Thus success of democracy requires a strong desire and will among the people as well as the power to achieve it and defend it in time of danger.

Mill also considered it necessary that citizens in a democracy must perform their duties honestly and intelligently. In other words, success of democracy is possible only when citizens are honest and intelligent.

There should be civil liberties and written constitution to safeguard the freedom of a citizen.

Democracy cannot be successful without economic security. So Mill thought there must be provision for economic development of the society.

Finally there should be free and compulsory education in a democratic society because without education democracy becomes meaningless. People must know clearly what they want and how they can fulfil their desires. In the light of these remarks it is easy to comprehend the main objectives of democratic education.

1. A. G. Hughes and E. H. Hughes. *Education : Some Fundamental Problems*, London : Longmans, 1960 p. 100.

## 6. OBJECTIVES OF DEMOCRATIC EDUCATION

(1) One of the main objectives of democratic education is to develop worthy membership of home and society on the basis of love, co-operation and reconciliation. In other words, democratic education should aim at developing individuals into useful members of home and society so that they may work and live together.

(2) The second objective of democratic education is to develop professional ethics and efficiency. This objective is based upon the assumption that everyone must do his best so that the society may prosper and make progress.

(3) The third objective of democratic education is to promote physical and mental health. In other words, people must have such education as will enable them to develop their health from all points of view. As we know, without desirable physical health mental peace is not possible.

(4) The fourth objective of democratic education is to enable people to acquire such skills as will be useful for self progress and proper utilisation of leisure. As we know, in a prosperous society people have enough leisure time and they must learn how to use their leisure in a creative and productive manner.

(5) In a democratic society intelligent behaviour is expected from the people. So one of the aims of democratic education is to provide training in intelligent behaviour.

(6) Democracy also requires discipline and character. Therefore, democratic education should aim at the development of discipline and character among the people.

(7) Finally in a democratic society leadership is necessary. Without proper training in leadership authoritarian tendencies may appear and harm democratic institutions. Thus one of the objectives of democratic education is to provide a training in leadership in social, economic and political fields.

To put it briefly, the aim of democratic education is to develop individual and society according to the democratic ideals.



It may be mentioned here that the relationship between democracy and education is functional. Democracy determines the aims and ideals and education provides the means to realise them.

## 7. DEMOCRATIC CURRICULUM

The aims and objectives of democratic education requires that the curriculum should be constructed keeping in view the democratic values. The subjects and topics included in the curriculum should develop respect for individuality, tolerance, change by peaceful methods and a feeling of brotherhood among the members of society.

Thus the democratic curriculum has all the essential features of democratic objectives of education. Democratic objectives are the goals and the curriculum provides means to achieve those goals.

As we know, a democratic society is always changing. The concept of democracy is dynamic and, therefore, it has to be kept in view that changes occur all the time. Keeping in view the constant change, education must adjust itself and fulfil the new needs of society.

Here it may be mentioned that Dewey has emphasised the element of change in democracy. He writes:—

“In the fact that democracy in order to live must change and move, we have, I think, the challenge that democracy offers to education.”

Dewey in this context mentioned also that “Democracy as a form of life cannot stand standstill. It too, if it is to live, must go forward to meet the changes that are here and that are coming. If it does not go forward, if it tries to standstill, it is already starting on the backward road that leads to extinction.”<sup>1</sup>

Thus we see that curriculum for democratic education has to

1. John Dewey : *Philosophy of Education, (Problems of Man)*, Paterson, New Jersey : Little Field, Adams & Co. 1961 p. 47.

keep in view the changing nature of society and the new challenges that are posed by democratic institutions.

Another important thing to bear in mind is that the curriculum should develop desirable social attitudes and free the members of society from all kinds of prejudices. Dewey has rightly emphasised that "Education must have a tendency, if it is education, to form attitudes. The tendency to form attitudes which will express themselves in intelligent social action is something very different from indoctrination ...."<sup>1</sup>

In this way it is quite obvious that the curriculum for democratic education has to develop desirable attitudes and bring about emotional integration among all sections of society.

#### 8. DEMOCRATIC METHODS OF TEACHING

In democratic education, methods of teaching are based upon respect for individuality, a fellow-feeling among teachers and students, and concern for individual and social progress. Further, democratic methods of teaching provide enough freedom for self-expression to pupils and develop the faculty of free thinking.

Teachers have healthy and harmonious relationship with their pupils with the result that there is no problem of discipline among students in a democratic institution.

The democratic methods of teaching give primary place to the interests and needs of pupils and provide enough incentive and encouragement for learning. Thus the total personality of the individual is developed in an atmosphere of freedom, fellow feeling and creativity.

The democratic methods of teaching help in achieving the democratic ideals of education. In other words, aims, curriculum and methods of teaching form a complete whole and they try to serve the individual and through the individual the whole society.

To sum up, it can be stated in the words of Dr. Radhakrishnan, "The cause of democracy is the cause of the human individual, of

1. Ibid, pp. 55-56.

the free spirit of man with its spontaneous inspiration and endeavour.

"Every man whose thoughts and feelings are not stilled up has his own inner possession, which belongs to him alone, his holy shrine, which he has won for himself. When an individual is trained to appreciate his own holy being, he will develop a chastity of mind and spirit and approach with inner trembling another's sanctuary.

"Intolerance is basically unchastity. If we do not give this spiritual direction to our education, it fails of its purpose."

Democracy in education must develop freedom of spirit and enable the all round development of the individual. The essence of democracy lies in the moral fibre of man. He must learn to work honestly and sincerely and for the welfare of all. While doing so the dynamic nature of democracy has to be kept in view and authoritarian tendencies must be checked with firmness.

## 9. SUMMARY

The word 'democracy' literally means government by the people. In other words, democracy is a form of government in which the power resides in the hands of the people and they exercise it either directly or through their representatives.

According to Wasserman, "In its broadest sense, democracy is a social philosophy governing the whole human relations, personal and collective. It is dynamic in character and responsive to changing demands."

No democracy if there is no discipline. Thus we find that in democracy people have to be self-disciplined and accept the decision jointly even though there may be some difference of opinion. In India we are following this democratic way of life.

Democracy is not merely a political philosophy but also a way of life. It has been evidently clear by now that in democracy people have to learn in practice certain values and principles.

1. Radhakrishnan, S; *Occasional Speeches and Writings* (Oct. 1952-Jan-1956) : The Publications Division, Government of India.

Democracy determines the aims and ideals and education provides the means to realise them.

The aims and objectives of democratic education require that the curriculum should be constructed keeping in view the democratic values.

In democratic education, methods of teaching are based upon respect for individuality, a fellow-feeling among teachers and students, and a concern for individual and social progress.

## CHAPTER 15

### SOCIALIZATION

Modern sociology and anthropology have highlighted the importance of the processes of socialization and acculturation. In the study of education we have to see how these processes influence the development of human personality and enable an individual to become a part of his cultural milieu.

A study of the process of socialization also enables us to note how culture, personality and education are combined together for the development of "individual in society".

#### 1. SOCIALIZATION AND ACCULTURATION

It is worthwhile to understand the definitions of these two terms so that we may be able to note the difference between these two concepts.

It has to be mentioned that socialization and acculturation refer to almost the same thing. But acculturation is popular among anthropologists.

Acculturation stands for "A matter of living along, learning the things expected, fitting into patterns that were visible and uniform."<sup>1</sup>

Acculturation is also defined as—

(I) A process of conditioning :

- (a) child in the behaviour patterns overt and covert of him in-groups or
- (b) a member of an out-group for assimilation into, accommodation to or imitation of the pattern of the in-group.

<sup>1</sup> Cook and Cook: *Sociological Approach to Education*, New York : McGraw Hill Book Co. 1950, p. 25.

(2) The assumption of culture through contact, especially with a people of higher civilization.”<sup>1</sup>

Thus acculturation is indicative of a process through which an individual acquires his culture.

## 2. PROCESS OF SOCIALIZATION

The process of socialization is basically socio-psychological in which a person is developed under the influence of social institutions which have educational significance.

As regards the definition of socialization it is pointed out that socialization is :

A process intertwined with—

- (a) the institutions wherein the general conditioning process relates itself to the school process, the family, play groups, racial groups, community, church, motion pictures and the like—and with
- (b) some problems of the sociology of groups formed in the educational process, and of the groups engaged in education—teachers, professors, administrators, school boards, state legislatures, preachers, pressure groups.

“It is a process centred fundamentally around the school, the base of all organised educational efforts and aims which gives the whole educational process a definite direction.”<sup>2</sup>

According to Havighurst and Neugarten, “. . . socialization is the process by which the children learn the ways of their society and make these ways part of their own personalities.”

Further they point out that “... socialization is both a moulding and creating process, in which the culture of the group is brought to bear upon the infant and in which the individual’s thought, feeling and behaviour gradually but continually change and develop in accordance with the values set by society.”<sup>3</sup>

1 H.P. Fairchild : (ed) *Dictionary of Sociology*, London : Vision Press Ltd. 1958 p. 3

2 Ibid, p.293.

3 R.J. Havighurst, and B.L. Neugarten, *Society and Education*, Boston : Allyn and Bacon, Inc. 1962, pp. 74-75.

Discussing the sociological correlates of child behaviour Clausen and Williams point out that when the child fully participates in the society only then he is able to realise his social self as well as understand various symbols and meanings that have social significance.

According to these authors, socialization "refers both to a process and to a set of institutional structures and practices. Through the process of socialization, the biological individual becomes a member of society, endowed with the attitudes and behaviour that are appropriate to his particular society and place in society.

"In this process, he must learn, at appropriate times, to control impulses, to communicate effectively with others (to interpret their behaviour with some accuracy), and to master the interpersonal and technical skills which are required by a person of a given sex, age and social position."<sup>1</sup>

### 3. CHARACTERISTICS OF SOCIALIZATION

It has to be borne in mind that socialization is a life-long process. While this process is very much marked in the early period of life, nonetheless an individual has to learn throughout his life.

Another important aspect of socialization is that it is 'house-breaking'. In other words, a biological being tries to enter the world through the process of socialization. The way he enters the society has been termed 'house-breaking'.

Nonetheless the individual who has to live in a society, must learn to control his impulses and develop certain types of attitudes and values which are socially desirable for him. All this has to be learnt through the process of socialization.

Thus in every culture and society effort is made to teach a new-born baby all those aspects of social life which enable him to find his place in a society.

1. J.A. Clausen Williams :J.R. "Sociological Correlates of Child Behaviour" In *Child Psychology* (ed) H.W. Stevenson, *et al.* Chicago, The National Society for the Study of Education 1963. p. 63.

## 4. THEORIES OF SOCIALIZATION

Nature of socialization is made more clear in the light of different theories of socialization.

There are four theories of socialization which are well known :—

- (1) Durkheim's theory of socialization.
- (2) Colley's theory of socialization.
- (3) Mead's theory of socialization.
- (4) Freud's theory of socialization.

(1) *Durkheim's Theory of Socialization*—Durkheim's theory of socialization is a part of his concept of "collective representations." By collective representation is meant ideas concerning 'social environment' and "those elements in the external world which are attributable to the fact of association of human beings in society." (Parsons)

Thus a growing person is socialized in terms of the ideas and attitudes prevalent in his social environment. Durkheim's concept of collective representation also tries to explain the development of values and beliefs in an individual.

(2) *Colley's Theory of Socialization*—Colley's concept of "self" is the basis of his theory of socialization. According to him, the development of self is closely related with the development of social consciousness. In this connection, Colley mentions "the looking-glass self".

The looking-glass self is composed of three elements :—

- (a) The imagination of one's appearance to another person;
- (b) The imagined estimation of that appearance by the other person.
- (c) A sense of pride that is felt by the first person.

Thus the looking-glass self affects all aspects of daily life. An individual develops his looking-glass self through the process of socialization and acquires self-consciousness, social consciousness and public consciousness.

- (a) Self-consciousness refers to "what is think of myself" ?



- (b) Social consciousness refers to "what is think of other people?"
- (c) Public consciousness refers to "a collective view of the self and the social consciousness of all the members of a group organized and integrated into a community group"

All these types of consciousness are to be developed through socialization.

In the development of public consciousness communication is crucial. According to Bogardus, "Communication is a fundamental concept in Colley's system of social thought."

Colley has defined communication as "the mechanism through which human relations exist and develop." It is through communication that public consciousness is developed and it is through the process of socialization that an individual acquires his "looking-glass self".

(3) *Mead's Theory of Socialization*—According to George H. Mead, the biological man becomes social through the process of socialization. His biological tendencies are socialised when they come in contact with social environment. A new-born baby communicates through signs and movements. Gradually he starts learning language spoken in his social enironment. This helps in his socialization.

Another important aspect of socialization, according to Mead, is the development of self. With the development of self through the process of socialization, a person begins to think about himself and others. This kind of self-awareness as well as social awareness is the result of socialization.

(4) *Freud's Theory of Socialization*—According to Freud, the child begins to acquire knowledge about his culture and society during his childhood. He identifies himself with his parents and learns unconsciously about their attitudes, ideas and beliefs.

The development of ego and super ego also takes place through the process of socialization. Frued uses the term 'ego'

for self and super-ego for "conscience." According to Freud, "the ego is principally determined by the individual's own experience" . . . In common language "I" is the ego.

The development of super-ego also takes place as a result of socialization. According to Freud, "In the course of the individual development a part of the inhibiting forces in the outer world becomes internalized; a standard is created in the Ego which opposes the other faculties by observations, criticism, and prohibition. We call this new standard the super-ego."

The above theories of socialization clearly bring out the role of the social environment and experiences in the socialization of an individual.

#### 5. AGENCIES OF SOCIALIZATION

The process of socialization is carried on by all the agencies of formal and informal education. The most important agency is the family.

It is within the family that the child learns behaviour patterns of feeding, sleeping, toilet training, control of aggression etc.

It is within the family that the child begins to learn the ways of his society and tries to develop those feelings and attitudes which are typical of a society.

Besides family, the peer group, the school, religious organisations, youth organisations and various political and economic institutions help in socialization.

We also know that the informal agencies of education constantly influence life of individuals and the groups. Therefore, mass media of communication like radio, cinema and the press have their place in the process of socialization.

#### 6. PRIMARY GROUPS AND SOCIALIZATION

Discussing the role of primary groups in socialization, Akolkar points out—

The family, age (peer) groups and the school, play the most

important role in the socialization of the individual. In point of time, the home is the first and most vital agency. It moralizes the individual. It is here that he forms his habits of thought, emotion and action. In other words, it is here that the foundation of his character is laid. The 'right' ways of eating, drinking, speaking and expressing emotions etc. are learned in the primary groups."

"The family impresses the group culture on the child and prepares him in advance for the variety of situations he will have to face as an adult. The family also hands down to the child the religious beliefs of the group . . . .

The child is also made to learn self-reliance. It is in the family, again, that the child is taught to behave differentially towards equals, superiors and inferiors and to behave differently on different occasions. Finally the child receives the training necessary for the playing of variety of roles."

Further he writes "the age (peer) group too is very important. It serves as 'a social mirror'. In the age (peer) group one hears direct and very frank criticisms of one's behaviour. This exposure to criticism is necessary for learning the socially approved ways of behaviour.

"Mixing with the age (peer) group is important for yet another reason. It gives an opportunity for building an adequate notion of oneself . . . .

"Contact with other children gives a child excellent opportunities for discovering his abilities as well as his limitations and, thereby, for building up a stable and balanced view of himself."<sup>1</sup>

## 7. TECHNIQUES OF SOCIALIZATION

*Reward and Punishment*—In every society there are certain common techniques which are usually employed in the social training of children. The most familiar technique is that of reward and punishment. With increase in age of the child

1. V. V. Akolkar : *Social Psychology*, Bombay, Asia Publishing House, 1960, p. 131-132.

reward and punishment become indirect and subtle. Let us consider the types of reward first.

(1) The most familiar form of reward is that in which the recipient receives the thing he desires most. It has been observed that sweets are considered desirable by young children and therefore in order to reward them some parents and teachers offer sweets when they learn something appropriate socially.

(2) For a growing boy a bicycle may be considered as a material reward and for an adult increase in his salary will perhaps be the most suitable reward. Thus the reward assumes different forms with increase in age.

Then there is the reward in the form of social approval. A kiss by the parents, appreciation by friends and colleagues or a recognition by the superior of his subordinate's performance are all indicative of social approval. It has been observed that social approval is very effective type of reward and it helps in the process of socialization.

(3) The third type of reward is offered in the form of increase in status and prestige. If a child behaves properly his parents may grant him a higher status and entrust him with certain responsibilities such as to go to the market and purchase vegetables for the house or to go to the post-office and send a money order. Such duties as involve money and responsibilities when performed by a child are indicative of his increased status.

Parents and teachers use this technique of increasing the status for socialization purposes. They encourage the child to feel responsible for his behaviour.

Sometimes adolescent boys and girls are allowed to travel alone from their home town to another town. This is also indicative of trust and confidence reposed in them. Thus increase in status and prestige of an individual is an effective means of socialization.

Like the various types of rewards sometimes punishment is used for socialization purposes.

(1) Corporal punishment is given to children when they misbehave.

(2) Sometimes physical and social restrictions are imposed by parents and teachers when children do not obey the orders and do something undesirable.

(3) Another important type of punishment is in the form of withdrawal of something which is desired and valued by an individual. For example, a child may be denied a toy as a punishment, parents may threaten their children to withdraw love and affection on account of their misbehaviour.

(4) There may be some kind of fine imposed by the school and society in case of disorderly behaviour,

It is generally believed that punishment should be used as little as possible. It has been experienced that reward is more effective in teaching children. Nonetheless the need for punishment is still felt and it is used as a technique of socialization.

(b) *Didactic Teaching*—Didactic teaching is also an effective technique of teaching children for socially desirable behaviour. As the term indicates, children are told to do what is desirable and to avoid what is undesirable.

As a matter of fact from the very early times religious, social and political leaders have been telling the people to do what they ought to do.

The religious books like the Bhagwat Gita, The Bible and the Koran also clearly state the things which are desirable and which people ought to do.

(c) *Imitation*—Another useful technique of socialization is that of imitation. Young children imitate consciously as well as unconsciously the behaviour patterns of parents and other members of family.

It is through the process of imitation that young children acquire social attitude as well as values. According to W. McDougall:

“Imitation is the prime condition of all collective mental life ...In the simpler forms of social grouping, imitation...is the principal condition of this profound alteration of the individual's mental processes.”

“And, even in the most developed forms of social aggregation, it plays a fundamental part (although greatly complicated by other factors) in rendering possible the existence and operation, emotion, character and volition.”

Further he points out, “in the development of individual human beings, imitation. . . . is the great agency through which the child is led on from the life of mere animal impulse to the life of self-control, deliberation and true volition. And it has played a similar part in the development of the human race and of human society.”<sup>1</sup>

(d) *Identification*—It has to be remembered that imitation is very closely related to the process of identification in which a person defines himself, the self's identity from the not self.

*Identification is—*

- (1) the appropriation into the self of the characteristics of an admired group or person.
- (2) the act or process of classifying the self with a group or person, usually those admired.
- (3) the act of gaining satisfaction through the achievements of the persons or groups whom one has classified himself.
- (4) the process in the child's early development whereby he accepts wishes and demands of grown ups he loves.<sup>2</sup>

Thus it is apparent that the processes of imitation and identification are closely related. In imitation there is no difficulty for the individual to copy the behaviour pattern which he desires to assimilate.

But in identification the individual has to merge his identity into the self of that person whom he admires. In other words, in identification there is a great desire to take over the personality make-up of the admired person.

### 8. HINDRANCES IN SOCIALIZATION

There are certain types of hindrances which generally come

1. William McDougall: *An Introduction to Social Psychology*, London: Methuen and Co. Ltd, 1950, pp. 281-282.
2. C. V. Good : (ed) *Dictionary of Education*, New York : McGraw Hill Book, Inc. 1959, p. 278.

in the process of socialization. Ross has mentioned one of the obstacles to socialization as the perception of difference.

When a person forms the habit of noting differences rather than similarities it serves as an obstacle to his socialization.

Prejudice is another obstacle or hindrance in the process of socialization. Caste prejudices developed within a family and acquired by a child come in the way of his social development and thereby his socialization is hampered.

Then there are arbitrary discriminations which serve as barriers to socialization. There are caste and colour discriminations which affect the individuals and their social life. Hence if in a society discriminations are prevalent the cause of socialization is not smooth.

Finally traditionalism is also a hindrance in the process of socialization. Families which are conservative and traditional do not like their children to acquire new attitudes and beliefs and thereby come in the way of desirable socialization.

Thus we see that the process of socialization which begins with birth and ends with death has many aspects. In education we have to consider these aspects from the point of view of the socialization of the individual as well as from the viewpoint of social welfare and progress.

## 9. SUMMARY

The process of socialization is basically socio-psychological in which a person is developed under the influence of social institution which have educational significance.

According to Havighurst and Neugarten, "...socialization is the process by which the children learn the ways of their society and make these ways part of their own personalities."

The process of socialization is carried on by all the agencies of moral and informal education. The most important agency is the family.

The age (peer) group too is very important. It serves as 'a social mirror'. In the age (peer) group one hears direct and very

frank criticisms of one's behaviour. This exposure to criticism is necessary for learning the socially approved ways of behaviour.

In every society there are certain common techniques which are usually employed in the social training of children. The most familiar technique is that of reward and punishment.

Didactic teaching is also an effective technique of teaching children for socially desirable behaviour. As the term indicates, children are told to do what is desirable and to avoid what is undesirable.

Another useful technique of socialization is that of imitation. Young children imitate consciously as well as unconsciously the behaviour patterns of parents and other members of family.

The processes of imitation and identification are closely related. In imitation there is no difficulty for the individual to copy the behaviour pattern which he desires to assimilate. But in identification the individual has to merge his identity into the self of that person whom he admires.

There are certain types of hindrances which generally come in the process of socialization. Ross has mentioned one of the obstacles to socialization as the perception of difference.

Prejudice is another obstacle or hindrance in the process of socialization.

Then there are arbitrary discriminations which serve as barriers to socialization.

Finally traditionalism is also a hindrance in the process of socialization.



## CHAPTER 16

### SOCIAL STRATIFICATION AND EDUCATION

A system of stratification is essential in every society in order to determine the role and status of its members. It involves differential ranking of persons and groups which forms a hierarchy of prestige and power. Such a feature of society is almost universal.

Social stratification thus divides society into various sections. Therefore a society is called stratified in which there is a formalization of in-group versus out-group relations. All individuals as well as groups are differentiated on the ground of recognition and privilege, consequently various divisions are created in a society. These divisions are called 'social strata'.

(1) *Definition of Social Stratification*—(1) According to *Gilbert*, "Social stratification is the division of society into permanent groups or categories linked with each other by relationship of superiority and subordination."

(2) According to *R. W. Murray*, "Social stratification is a horizontal division of society into 'higher' and 'lower' social units."

(3) *H. P. Fairchild* defines social stratification as "the arrangement of societal elements into groups on different horizontal levels (and) the establishment of status on terms of varying superiority and inferiority."

Economic strata have existed in almost every society. Marx has given enormous importance, in the economic analysis of strata but in place of strata he prefers the term 'class'.

This concept of class is though quite ancient but it was Marx who constructed a comprehensive view of the economic foundation of class. These economic classes, according to Marx, are the actual representatives of social stratification.

Class, from economic point of view, is one of the most important base of social stratification. But according to Karl Mannhiem, stratification is not only based on economic condition, but is also related with non-economic factors.

Besides economic conception of stratification, there is also a political conception propounded by Gumploewicz and Ratzenhofer. According to these thinkers, stratification is derived from the conquests of divergent ethnic groups.

On the other hand, according to Mosca, stratification is simply a distinction between dominant political groups and the masses.

Thus the ruling class determines the structure of society and the level of civilization. Similarly, Plato also assumed that stratification is based on the structure and dynamics of ruling class.

## 2. FORMS OF SOCIAL STRATIFICATION

Sociologists suggest the following forms of social stratification :—

- (1) Slavery.
- (2) Estate.
- (3) Caste.
- (4) Social class and status.

(1) *Slavery*—The term slave is used to denote “a man whom law and custom regard as the property of another. In extreme case he is wholly or without rights. In other cases he may be protected in certain respects.” This is the observation of Hobhouse.

Many sociologists prefer to treat slavery as an industrial system rather than a system of social stratification. But this view is not entirely convincing. It may be argued that in feudal society there is a fundamental distinction between serfs and the free people together with a system of ranks. Hence if we examine social stratification in terms of social inequalities we can legitimately regard slavery as a system of stratification.

(2) *Estate*—The feudal estates of medieval period have also been the basis of social stratification. The feudal estates were legally defined. They represented a broad division of labour having definite functions to perform.

(3) *Caste*—The Indian caste system is also a unique system of social stratification. In the first place, caste is connected with economic differentiation. It is more apparent when we consider the four traditional *varnas* where there is clear specification of occupation. In the traditional village economy caste is a occupational group.

(4) *Social class and status*—A social class system is based on economic consideration. The industrial society is divided into various classes such as upper class, middle class, and lower class etc. The organisation of these classes is heirarchical. Status is given according to social class.

### 3. SOCIAL ROLES AND STATUS

In every society there are various type sof roles and positions. Role signifies activities and position signifies status. In a stratified society, roles and status are differentiated. Thus in further analysis, social stratification rests on differentiation of roles and differentiation of status.

Each individual is with a particular rank and particular work. In a simple social structure, this differentiation is reflected in terms of age, sex and physical power. Besides, in some societies differentiation rests on political and economic grounds. But in modern industrial societies, stratification is almost complex.

In a stratified society, roles are differentiated. Differentiation of roles means distribution of members among the various positions and activities. There must be some structure of differentiation and assignment if any society is to exist.

### 4. TYPES OF SOCIAL ROLES

The following are the major types of social roles :—

(1) *Social Roles according to age*—Differences of age are relevant to differences in capabilities. In every society, a marked distinction is recognized between infancy, childhood, adulthood and old age. Age is thus accepted as a qualification for the performance of role.

(2) *Social Roles according to generation*—Generation refers to individual's relative position in the biological line of descent. Thus despite the differentiation on the basis of age, roles are differentiated between mother, father and their offsprings. In primitive societies, such roles are organized in terms of kinship system.

(3) *Social Roles according to sex*—In physiological terms, sexes are differentiated in terms of roles. The role of female is the care and rearing of children while the role of male is to perform outside activities. Besides, certain religious roles are differentiated on the basis of sex. Certain religious rites are excluded from female's participation.

(4) *Social Roles according to knowledge and skill*. Therefore on this ground roles are differentiated. For example technical and non-technical, teacher and student.

(5) *Social Roles according to religion*—Religion refers to those aspects of actions which are directly oriented to the attainment of ultimate ends. The principles of religion ascribes certain roles for different individuals.

(6) *Social Roles according to economic status*. Economic allocation involves distribution of goods and services. This allocation is not similar to all. Thus differentiation is created according to the attachment with productive labour. Therefore, when production becomes the basis of differentiation, then that is called division of labour.

(7) *Social Role according to political status*. Political allocation involves distribution of power and responsibility. Therefore, individuals are differentiated with respect to power and responsibility. There are persons who hold power and control over others, while there are persons who accept their supremacy. Thus superiors and subordinates are differentiated.

(8) *Social Roles according to geography.* In different seasons and in different geographical regions, different types of activities are performed. These activities determine social roles.

(9) *Social Roles according to social solidarity.* Social solidarity refers to social relationships. Therefore social roles are differentiated according to the type and nature of social relationships.

### 5. NATURE OF STATUS

Status is a relative term. An individual may have different status in respect of his caste as compared to the one offered by the job that the individual holds.

Status of a person is determined in a particular community by the role which he plays in that community. Any change in the pattern of social set-up is followed by a corresponding change in the status patterns.

In societies in which status is determined mostly by virtue of the parenthood, race or community, changes in status pattern are casual. Opposed to this are those societies where wealth or political power are the main determinants of status. Here changes in status are more frequent. Accordingly, status presents both changeable and unchangeable aspects. Devis writes—

“All the positions occupied by a single individual constitute when taken together an important element in his personality. Since each person has but so much time, energy and ability and since his activity must achieve results and satisfy needs, his system of statuses must be to some degree integrated. His personal efficiency, his mental stability and contentment depend to a large extent on the integration of his various social positions.”

Thus status is also a symbol of integrated personality and worldly achievement. Our society ascribes different status to men and women. Sex difference thus becomes a determinant of statuses. A host of other factors come to contribute in the overall determination of the status which a person holds in a society.

Wherever and whenever people vary in respect of their intelligence, abilities, achievements and other acquired or inherited things, there is bound to be a division of people into various status layers.

Economic classes of our society also form one of such important factors. If we go further we find that even a small group of persons is divided into individuals of varying statuses.

Besides the economic division of society, it is also divided on the functional basis. Different persons in our society are entrusted with roles of varying degrees of importance. This further results in the multiplicity of status layers.

*MacIver and Page* write,

“Status is the social position that determines for its possessor, apart from his personal attributes or social service, a degree of respect, prestige and influences.”

Status is expressed in society in a symbolic way. The objects by which the status is represented keep on changing with the change of material wealth-forms. In feudal order of society, land was the most prevalent symbol of social status. In commercial societies, money is the most important factor.

Status is very important element in an individual's life. His personality cannot develop into a balanced integrated whole if he is not provided proper status in the society in which he lives. A child whose parents are unknown undergoes psychological humiliations. He stands isolated from his fellow beings and feels inferior.

## 6. TYPES OF STATUS

One of the purposes of socialization is to teach children the cultural patterns of behaviour. In other words, the child must know about his different roles on different occasions in terms of his status.

It is desirable to remember the term status which means the position which a person may occupy in his social group and the role stands for the behaviour which is expected of him as a person of that particular status.

Thus every status has a corresponding role. The individual has to know all about his status and learn the roles he has to play. This is a part of socialization. In every culture effort is made to assign the roles in terms of the age and experience of a person or status.

Status is of two types : ascribed and achieved.

(1) *The ascribed status* is given by birth in terms of the class and caste of the family. So an individual may get a status by birth and from the kind of family and community to which he belongs. Take for example the status of a Brahmin which is high due to his being born in a high caste family.

Likewise the status of a Harijan is low in the Hindu society because he is born in the lower rung of the caste systems. Nonetheless people do try to change their status by education and by developing certain special types of skills. This is the achieved status.

(2) *Achieved status* is the result of the achievement made by an individual. Thus through achieved status the person of a low caste may occupy a high position in his society.

Education is a social leveller from this point of view because it helps individual to change their status from low to high.

## 7. DIFFERENT ASPECTS OF SOCIAL ROLES

As regards social roles it may be mentioned here that they represent a pattern of behaviour which is approved by a society in order to judge the position or place of a person. In other words, social roles represent the accepted patterns of behaviour of an individual within a society.

Social roles are learnt during the process of socialization. A young child has to learn his role in the family. Women have to learn the roles of wives and mothers and other behaviour patterns which are assigned to them in terms of their sex and age.

Likewise a teacher has to behave in a particular way when he has to go to a class to teach. Thus an individual may have to play different roles in different situations.

The same individual may have to play different parts in different situations and these parts and roles he must learn. For example, a growing child has to learn a series of social roles and adopt the accepted patterns of behaviour into his personality.

With increase in age and experience, he has to be the son of someone, brother of someone and a playmate of some one. When the young child enters the period of adolescence he still remains a son of his parents.

But there are other roles which he has to play. For example, he may become a brother, a student, a friend to someone, a companion of somebody, a worker in some factory and even join a religious organisation. Thus his social roles expand.

In his adult life the individual may add a few roles like that of a citizen, a husband and a father. Thus we see that with increase in age, there is also increase in social roles.

As stated earlier, one of the purposes of socialization is to enable an individual to learn all about his status and the roles he has to play in his social life.

#### 8. MURPHY ON SOCIAL ROLES

Discussing the nature of social roles Gardner Murphy observes, "Of importance equal to the idea of *ethos*<sup>1</sup> is another concept used by students of society. This is the concept that each individual is cast for a certain *role* in life, this role being determined by the institutional tasks which have to be done.

"The individual typically fulfils many roles at once. *The roles which has he to fulfil mark themselves upon his personality.* He becomes in time the kind of person who sees things in terms of the tasks which he has learnt to perform and the performance of which give him *status* in the community."

"Roles, like every other type of social activity, have to be learned ... Since it takes so long to learn the roles which must be enacted by each person, it is hardly surprising that the child does a great deal of *experiencing with roles*.

"We emerge, then, with the idea that the *integration of the*

1. The feeling tone characterising the outlook on life.



*self-picture*— is actually accomplished largely by *socially defined roles*, the definition and the integration of which are largely determined by the way in which Society defines jobs to be done. These roles play a large part in defining the kind of picture of ourselves that we can draw, for every society defines roles in its own way . . . .”<sup>1</sup>

### 9. SOCIAL LOYALTIES

During the process of socialization the child develops a number of social loyalties. He must be loyal to his family, community, society, country and the world at large. Thus the child has to develop a number of loyalties throughout his life. That is why it has been said that socialization is a kind of development of “we-feeling”.

E. A. Ross rightly defines socialization as “the development of the we-feeling in associates and their growth in capacity and will to act together.”<sup>2</sup>

Until and unless the individual develops the we-feeling his social loyalties will not be meaningful. To be loyal means to belong to some group. The feeling of belongingness also develops loyalty.

But it has to be observed that through the process of socialization the individual has to develop in his childhood certain types of loyalties which include his loyalty to parents and the family, his play group and the school and so on.

When social loyalties are properly developed, they form a kind of concentric circles. In other words, there is no conflict and clash between one loyalty and other.

The task of socialization is to enable the individual to establish harmony. But it is not always possible to have a concentric circle of social loyalties.

1. Gardner Murphy : *An Introduction to Psychology*, Calcutta, oxford Book Co., 1964, pp. 529-532.
2. E. A. Ross : *New-Age Sociology*, New York : D. Appleton Century Co., 1940, p. 299.

Sometimes it happens that loyalties to country may come in the way of loyalty to family. When there is a war, a young man may like to go to the front to fight instead of staying back to serve his family.

It all depends upon the kind of values an individual has. After all, loyalties are value-oriented. Our loyalties represent our values and, therefore, we have to learn such values as are socially and culturally desirable and help in the development of right type of loyalties.

## 10. SUMMARY

H. P. Fairchild defines social stratification as 'the arrangement of societal elements into groups on different horizontal levels (and) the establishment of status on terms of varying superiority and inferiority.'

In every society there are various types of roles and positions. Role signifies activities and position signifies status. In a stratified society roles and status are differentiated. Thus in further analysis, social stratification rests on differentiation of roles and differentiation of status.

In a stratified society, roles are differentiated. Differentiation of roles means distribution of members among the various positions and activities. There must be some structure of differentiation and assignment if any society is to exist.

Status is very important element in an individual's life. His personality cannot develop into a balanced integrated whole if he is not provided proper status in the society in which he lives. A child whose parents are unknown undergoes psychological humiliations. He stands isolated from his fellow beings and feels inferior.

Status is of two types : ascribed and achieved.

The *ascribed status* is given by birth in terms of the class and caste of the family.

*Achieved status* is the result of the achievement made by

an individual. Thus through achieved status the person of a low caste may occupy a high position in his society.

Social roles represent the accepted patterns of behaviour of an individual within a society. Social roles are learnt during the process of socialization.

During the process of socialization the child develops a number of social loyalties. He must be loyal to his family, community, society, country and the world at large.

Our loyalties represent our values and, therefore, we have to learn such values as are socially and culturally desirable and help in the development of right type of loyalties.

## CHAPTER 17

### EDUCATION AND SOCIAL MOBILITY

The state of social stratification we have seen how social status of an individual is determined. His roles are related to his social status. We also know that every person mainly has two types of status.

1. Ascribed status.
2. Achieved status.

In relation to achieved status that social mobility occurs. When a person tries to improve his social status it rises for social mobility.

#### 1. NATURE OF SOCIAL MOBILITY

According to William Cecil Headrick—

“Social mobility is the movement of persons from social group to social group.”

In other words when a person tries to move from one social group to another social group, it is called social mobility.

According to R. J. Havighurst and B. L. Neugarten—

“The term social mobility means movement from one social class to another, involving the consolidation of the various elements of the new social position, including occupation, income, type of house, neighbourhood, new friends and new organizational membership.”<sup>1</sup>

In the above definition the nature of social mobility has been clearly explained in relation to occupation, income organizational membership etc. Individual with high aspirations tries to improve his social status and moves upward.

1. R. J. Havighurst and B. L. Neugarten : *Society and Education*, Boston; Allyn & Bacon, 1962, p. 42.

## 2. TYPES OF SOCIAL MOBILITY

According to Headrick social mobility may be of two types—

- (1) Horizontal social mobility.
- (2) Vertical social mobility.

*Horizontal social mobility*—When an individual changes his religion or his political affiliation he becomes a member of another religious group or political organization. This is known as horizontal social mobility. In horizontal social mobility the movement is at the same level, in other words there is no change in the social status of the individual. He changes his affiliations.

*Vertical Social mobility*—When an individual attains high education and becomes rich there is an improvement in his social position. He moves upward in the social hierarchy. This is known as vertical social mobility.

According to Havighurst and Neugarten social mobility is of two types—

- (1) Upward social mobility.
- (2) Downward social mobility.

*Upward social mobility*—Upward social mobility is very similar to vertical social mobility as described by Headrick. Havighurst and Neugarten are of the view that upward social mobility requires the learning of the new culture. If a person is born in a family of farmer and after acquiring education becomes a lawyer he must learn the cultural behaviour of lawyers. This requires the individual trying for upward social mobility to learn the following—

- (1) He must develop the ability to behave and work according to upper class people.
- (2) He must also learn the language and style of the upper class people.
- (3) He must learn to dress like upper class people.
- (4) He must live in that area of city where upper class people live.

(5) He must also have values and attitudes of the upper class people.

(6) He must also learn to enjoy such games as are liked by upper class people.

(7) He should develop the ability to participate in social functions organised by the upper class people.

(8) He must acquire vocational and professional skills prevalent in the upper class people.

(9) He must take active part in civic work and charitable organizations.

If an individual of a lower or middle class learns the above things he may move upward

*Downward social mobility*—On certain occasions there is a downward social mobility. It may occur due to political changes, economic depression and crisis of character.

According to Havighurst and Neugarten downward social mobility is caused mainly on account of two factors—

(1) The first factor is lack of initiative and efforts on the part of the people. Due to lethargy and inertia rich and prosperous people have downward social mobility.

(2) The second factor of downward social mobility is caused due to social changes. A typical example of downward social mobility in India is abolition of Privy Purses of princes through legislation. The Government of India has converted the princes into common citizens.

### 3. EDUCATION FOR MOBILITY

It is a purpose of education to develop within an individual such motivation as will make him to work hard for the improvement of his social position. A strongly motivated individual will be willing to sacrifice his immediate comforts and pleasures for a better future. The poor boy may work hard to receive higher education in order to have upward social mobility. Thus we see that education is one of the best means of acquiring upward social mobility.

M.S.A. Rao, while discussing "Education, social stratification and mobility"<sup>1</sup>, has taken the example of students in order to show how social mobility occurs among them. He writes :

"The level of aspiration of the student is influenced to the great extent by the occupation of their father. Thus students from lower class or class in the rural background tend to have lower aspirational level than those from an upper caste or class and in urban background. . . ."

"When students from lower strata get highly educated, they only qualify this to get more remunerative jobs, thereby raising the economic level of family but also contribute to heightening of its prestige."

It is clear from the above that education helps student belonging to lower status of the society to go up in the social scale and attain a high social position in the society.

We know students belonging to backward classes have been able to improve their status by attaining higher education. Higher education also helps in gaining higher income and thus education is a good means of upward social mobility.

#### 4. SUMMARY

According to William Cecil Headrick, "Social mobility is the movement of persons from social group to social group."

According to R.J. Havighurst and B.L. Neugarten, "The term social mobility means movement from one social class to another involving the consolidation of the various elements of the new social position, including education, income, type of [house, neighbourhood, new grounds and new organizational membership."

According to Headrick social mobility may be of two types—

*Horizontal Social Mobility*—When an individual changes his religion or his political affiliation he becomes a member of another religious group or political organization. This is known as

1. M. S. A. Rao, "Education, Social Stratification and Mobility" in *Papers in Sociology of Education in India*, New Delhi : NCERT, 1962, pp. 127-146.

horizontal social mobility. In horizontal social mobility the movement is at the same level.

*Vertical Social Mobility*—When an individual attains higher education and becomes rich there is an improvement in his social position. He moves upwards in the social hierarchy. This is known as vertical social mobility.

It is the purpose of education to develop within an individual such motivation as will make him to work hard for the improvement of his social position. A strongly motivated individual will be willing to sacrifice his immediate comforts and pleasures for a better future. A poor boy may work hard to receive higher education in order to have upward social mobility.



## CHAPTER 18

### EDUCATION AND SOCIAL CHANGE

Students of education have to study the changes taking place in a society. The reasons are that the nature and the pace of change affects the educational system of a society. A student of education must know the factors responsible for change, the effect of these changes on the life of children and other people and finally how education tries to meet the challenges of these changes.

In modern education it is considered important to study social change from the point of view of social progress also because education is considered to be an agent of social change. In the good old days when society was very much bound by its traditions and there were little opportunities for change, education tried to conserve what was achieved through the passage of time.

But in the modern world due to new inventions and discoveries there is a rapid change in a modern society. Changes are so rapid that education must adjust its programme and plans to meet the demands of new situations. Thus we see that in modern principles of education the study of social change in relation to education occupies an important place.

#### 1. NATURE OF SOCIAL CHANGE

According to Samuel Joseph, "change involves motion, modification, becoming, not merely a difference through time, in the object to which this is applied. A change is said to have taken place when an object or member of a system of moving things has been positionally shifted in such a way that the structural arrangement of the system is different. A casual relationship exists between two objects or entities when a change in the one has resulted in a change in the other."<sup>1</sup>

1. Samuel Joseph in *Dictionary of Sociology* (ed.) H. P. Fairchild, London : Vision Press, 1958.

According to Ross, "Some changes in society happen, others are willed. Call the former *transformation*: the latter, *reconstruction*."

Thus we see Ross making differentiation in the nature of change. Elsewhere<sup>1</sup> it has been pointed out that E. A. Ross (1866-1951) was interested in social change on account of his concern with the social conditions prevailing in all kinds of society and how were they being changed.

According to Ogburn and Nimkoff, "Change is inevitable but it is not always favourable. There are forces at work in every society leading to the breakdown of the established organisations and to the disruption of their functions, producing what are known as social problems. The disruption of the economic organization, for example, brings unemployment and economic misery . . ."<sup>2</sup>

From the above it is clear that social change implies not only the change of outer form of a community or a society but also in the social institutions as well as the ideas of the people living in that society.

In other words, social change is a term which is applied to changes in the material aspects of life as well as in the ideas, values and attitudes of the people. As pointed out by Ogburn and Nimkoff, a change may be good or bad. The effort of education is to make a change desirable.

## 2. CHANGE, PROCESS, EVOLUTION AND PROGRESS

There are certain problems which are connected with the consideration of change and it is necessary for us to understand the differences between these terms and their mutual relationships.

According to MacIver, "The term *change* itself is wholly neutral, implying nothing but a difference through time in the

1. E. S. Bogardus : *The Development of Social Thought*, Bombay : Allied Pacific (P) Ltd., 1964.
2. W. F. Ogburn & M. F. Nimkoff : *Sociology*, Boston : Houghton Mifflin Co., 1946.

object to which it is applied. When we speak of social change, we suggest so far no law, no theory, no meaning, no direction, no continuity even. The idea of continuity is introduced when we refer to a social change as a *process*.

A process means continuous change taking place in a definite manner through the operation of forces present from the first within the situation . . . . A process may be up or down, forward or backward, towards integration or disintegration. All that is meant by process is the definite step-by-step manner through which one state or stage merges into another.

"Another set of term is needed when we express not only continuity but direction of change, and for scientific purposes the most important of these is *evolution*. The idea of evolution is in other sciences, and especially the biological, the grand key to the comprehension of change . . ."

Evolution means more than growth. The latter term does connote a direction of change to only one of a quantitative character. Evolution, as we shall presently see, involves something intrinsic, a change not merely in size but at least in structure also. So do the associate terms *develop*, *regression* *retrogression*. The suggestion of 'forward' or 'backward', of 'higher', or 'lower' in respect of some scale, is present in them all . . .

"We should beware of confusing the *concept* of evaluation and the *concept* of progress. When we speak of progress we imply not merely direction, but direction of some final goal, some destination determind ideally, not simply by objective consideration of the forces at work. What defines this goal is the value-judgement of the spectator, not the inevitability of causation."

It may be that evolutionary process moves in accord with our conception of desirable change, but there is no *logical* necessity that it should, and in any event, the judgement of final value varies with the mentality and experience of the individual and the group, whereas the process of evolution is objectively given, waiting only to be discovered and understood. If the process so revealed satisfies also *our* sense of values, if the direction of evo-

lutionary change brings also a fuller realization of the values we cherish, then for us it is also process."<sup>1</sup>

From the above it is quite clear that the process of social change are complex and they involve a variety of actions leading to change. But there are certain factors responsible for social change. Let us consider these factors.

### 3. FACTORS OF SOCIAL CHANGE

The factors of social change may be described under four categories which act independently :

(1) *The Physical Factor* : Human life is closely bound up with the geographical conditions of the earth. The evolution of life itself, to great extent, is caused and conditioned by the environment of earth.

Man has to adapt himself in the physical environment, and his adaptability is reflected in his society also. When a man is not able, due to some natural causes, to adapt to the physical environment, he changes either the physical environment or the mode of his own life. He builds a house and the physical environment is changed. He takes light food during hot summer days and the mode of his life is changed.

Not only the individual member of the society is subjected to physical environment but also group, community and the whole society. The distribution of world population over various regions, the variations in the population densities, the agricultural production, the joys and hardships all indicate a change when a change in the physical environment occurs.

The resources in nature and the things of nature as found on this earth not only combine to form the physical environment but also constitute the basis on which whole of human progress took place.

(2) *The Biological Factor* : Human birth is the result of inter-mixture of two biological conditions—one that of the mother's body and the other that of father's body. An inter-mixture

1. R. M. MacIver: *Society : Its Structure and Changes*, New York, 1931.

results in the emergence of a new condition which is purely biological. It is into this new biological condition that a man develops or rather more precisely his personality develops.

This factor is also responsible for the variations between each successive generations, and this variation between the general tenure of each generation casts its influence on the society, which has to mould itself to meet the demand of the age. Society remoulds itself by undergoing distinguishing changes.

From this it is not meant that each generation or even a number of these shows some bodily variations. Such crude variations do not happen often. Variations occur in those subtle factors of human beings which determine its overall personality. Difference between parents of their offsprings is not frequently a variation of nose-shape or the length of arms or the general shape of the skeleton; it is a difference of personalities that is more marked and socially important.

It is on this personality that the society exerts its selective pressure. Those who are weak in personality are pushed down and the strong ones climb to the top or upper layer. When the upper layer becomes decisively strong, it causes major social changes, as happened during the transformation of society from a feudal order to an industrial order, which placed mankind from the tool into the machine age.

(3) *The Technological Factor* : One of the more dominant traits of a civilized man is that he creates conditions of social change. Each successive generation is the child of conditions created by its predecessor. As almost whole of human civilization is the product of technological development and as every new social order represents in a way distinct stage of that development, it can safely be said that any change in technology would initiate a corresponding social change.

Technological development creates new condition of life and new conditions for adaptation. These cause secondary social changes. When we look to our own times we find that the degree of technological development is an index of the overall

progress of a society. The basic discoveries of science are known to mankind at large, but the subtles of harnessing those discoveries are the matters of technology and hence, it is in technological development that the social changes, progressive or otherwise depend.

(4) *The Cultural Factor*— Human culture is a process of change. Culture valuation changes and the modes in which culture is socially expressed also changes in a continuous process. Any change in cultural order is accompanied by a corresponding change in the whole social order.

In our age of speedy means of mass communication, cultural-crossing is more frequent and widespread. Where two cultures meet and clash, social changes are inevitable.

Whatever the factors may be, the results of social change are far reaching. The saying that 'necessity is the mother of invention' points to the fact that mankind is changing and remoulding his environment. Social changes also account for the variability and diversity of human society.

#### 4. THEORIES OF SOCIAL CHANGE

The most recent developments in the discussion of the theory of social change have led along two main channels namely technological and cyclical.

William F. Ogburn is the main proponent of the theory of technological advances for social change. He has established relationship between inventions and social change.

By invention is meant the creation or discovery of a new culture, trait or element. Invention springs from a new combination and manipulation of already existing culture elements. Social change occurs with the introduction into and adoption by society of this new element.

The cyclical theories of social and cultural change have been advocated by Spengler, Sorokin and Toynbee.

Oswald Spengler, in the *Decline of the West* formulated a

cycle of events covering the birth, vigorous maturity and stable decay of each of the historical entities. \*

Pitrim Sorokin in his book '*Social and Cultural Dynamics* builds three social and cultural categories namely ideational, sensate and idealistic.

Each of the major cultural complexes pass from one of these. Toynbee in his book '*A Study of History*, emphasizes the role of inner spiritual force. To him, the life and vitality in a civilization result from the response of inner historical spiritual force.

##### 5. SOCIAL CHANGE AND COMMUNITY DEVELOPMENT

If we try to understand the factors of social change in the context of our community development movement it will provide us with such material as will enable us to see the social changes occurring in our country. From this point of view it is desirable to note here the objectives of community development programme.

The objectives are to bring about such a social change as will promote, "All sided development of the village community, including their economic, political, social, cultural and moral development."<sup>1</sup>

Specifically the community development programme attempt—

(a) "to develop a spirit of community life among the people by promoting cooperation and mutual sharing, leading ultimately to voluntary community ownership of the basic means of production such as land, and fulfilment by the village community of responsibility for the welfare, employment and livelihood of all its members;

(b) "to make the village self-sufficient in the primary needs of life, such as food, clothing and shelter and to promote the development of the local area of which it forms part; and—

1. *Village Teacher's Role in Community Development*, Delhi : Publications Division, 1959. p. 3.

(c) "to develop self-reliance in the individual, and initiative in the community so that the people are able to manage and run their affairs themselves and make the village self-governing units of the larger Indian Democracy."<sup>1</sup>

Thus it is desired to develop the village and its people socially, economically and culturally. In other words, we want to bring about such a social change as is indicative of progress and development.

But such a social change depends upon various factors. These factors can be broadly divided into two groups. One group may be conveniently called as techniques and the other values. Thus social change is an interplay of factors broadly known as techniques and values. Let us examine these factors.

#### 6. TECHNIQUES AND SOCIAL CHANGE

Techniques include machines, inventions, communications, economic systems etc. How people live, what they eat and produce, are all concerned with techniques. This will be clear if we take up the example of inventions. Inventions such as steam engine, electricity and atomic energy have revolutionized our life and thought.

These inventions have brought tremendous social changes. . When there is relative absence of inventions, social change is slow. Thus technique in the form of inventions are important factors of social change. But inventions are not easily made.

There are three conditions that govern inventions.

(1) "The first is the existence of elements necessary for a new invention. Since an invention is a new item made up from existing elements, it is clearly necessary for the component elements to be in existence before the new invention can be made. The supply of component inventions and materials is a factor in producing new inventions.

(2) "The second factor is demand . . .

1. Ibid.



(3) The third factor is mental ability."<sup>1</sup>

Thus inventions require existing elements, demand and mental ability. The role of education, specially that of a teacher in helping to create demand and to developmental ability is obvious. Without necessary education conditions leading to an invention are not possible.

As stated earlier, existence of elements is the first condition governing an invention. This becomes clear when we define invention as "a new combination of existing cultural traits." The invention of cinema was based upon the elements of pictures and the effect of movement on them.

Likewise in our own field of social education various techniques of teaching adults are discovered by an illiterate adult as he proceeds on the basis from the known to the unknown. Thus new inventions are possible when existing material is varied and full of potentialities.

The condition of demand is extremely important. Necessity is the mother of invention. When a thing is needed it is discovered. To introduce a new technique of production in a village where there is no demand for it is bound to fail.

All reforms and development must be preceded by the demand for them. Let the necessity for a particular thing or technique be felt by the people and then there will be favourable conditions for its acceptance.

The need for mental ability in making invention is obvious. Intelligent people know much more than those who lack mental ability. People with insight, and ability to think purposefully are better suited for new techniques and inventions. Here the questions of competence and qualities of mind and heart became important. People with high intelligence are more successful in their work than those who have less intelligence.

## 7. VALUES AND SOCIAL CHANGE

In every social change techniques, and values interact. In

1. Ogburn & Nimkoff: op. cit. p. 815.

other words, every technique affects the people's belief and every belief affects the technique. A person believing in non-violence cannot adopt such a technique as is an instrument of violence. Such examples can be multiplied to emphasize that techniques and values always go together as factors of social change.

Value is a comprehensive term and in the context of our discussion covers attitudes, beliefs, philosophies etc. It has been observed that non-material factors of social change such as attitudes generally create hindrance in the way of social progress. It is due to this fact that every step for social progress introduces some new element in life. But generally people have a "fear of the new".

Studies have shown that as there is increase in age people become more used to a way of life and they do not like to change. On the other hand youth is more open to new ideas. His attitudes are generally favourable to new way of life. Thus we all have our habit of thinking. The old thinking about farming has to be replaced by new thinking.

As stated earlier, new techniques and inventions have been generally opposed because they disturb the established pattern of life and beliefs. In India, there is a move for family planning. It will be interesting to study what is the attitude of people towards family planning, specially of the aged people and the youth.

Here reference may be made to some studies made in the U.S.A., that reveal the difference in age as well as the habit of thinking.

In 1938, an American study revealed that 51% of women over 45 years of age thought the moral standards of youth were lower than they used to be, while only 32% of those under 30 years of age thought so. As regards birth control, 31% of the older people and only 12% the young were opposed to it.

These studies emphasize the fact that the older people share the attitudes and beliefs of their generation and the youth look forward in terms of a new generation.

Since the teacher is generally charged with the responsibility of teaching the young, he is in a unique position to develop such attitudes in children and the youth as contribute towards social progress.

#### 8. TEACHER AND SOCIAL CHANGE

After considering these conditions that govern new inventions and thus bring social change, it is desirable that we pay our attention to obstacles and resistance that are created in the way of social change. In other words, mere new techniques and particularly inventions are not going to bring social change.

As a matter of fact, people resist change. They feel secure in their old way of living. Hence it is necessary to consider the psychological as well as sociological obstacles to social change. A knowledge of these obstacles and resistance will be helpful to a teacher in effecting desirable social change.

A study of the history of material and social inventions will indicate that inventions were not accepted readily by the people. Even inventions which were to reduce human suffering and increase happiness, failed to arouse public enthusiasm. We all know that vaccination, the use of railways, education for women have been opposed.

Even today the benefits of family planning are doubted and people are suspicious of many social and economic changes that are being brought through five years. The point to remember is that an invention introduces some kind of change in the life and environment of the people, and this change is resisted unless ground has been prepared for it.

The teacher is in a unique position to prepare that climate of opinion which is necessary before a new scheme is introduced. The teacher and a few other important leaders of the community have to be convinced in regard to the benefits that are to come by adopting a particular measure of social change.

Education and planned mass communication can be well

utilized through the agency of the village teacher for preparing the people to accept a given social and economic reform.

Inadequate and defective material and social inventions develop resistance among the people. Any half-hearted measure whether it may be concerning cooperation or prohibition, chemical fertilizers or family planning, is bound to create resistance on the part of the people.

Thus it is imperative to impress on the planners that before a programme is put into practice, it should be tried on a small scale and its results should be observed experimentally so that defects are removed as much as possible. On the other hand, it is also necessary to educate the public opinion that nothing is perfect in its beginning.

Every new technique has to be given a fair trial so that it could be improved upon. Here again the role of the teacher is important. The teacher can develop in the people such attitudes ~~as~~ are favourable to the introduction of new techniques of production and social life.

Resistance to such techniques and inventions are spontaneous as are liable to upset the life of a community. For example, building a reservoir in a place where are houses of the people. Sometimes fertile lands have been taken away from the people for such schemes as are not of benefit to them. Many more example could be taken from the area of social legislation like the Hindu Succession Act and the recent dowry law.

These measures are apparently good. But they have disturbed the cultural pattern of the people. This again emphasizes the techniques which are not in harmony with the culture and tradition of the people are resisted. The teacher, who is an active agent of cultural transmission, can again play his role in bringing about harmonious conditions for social change, in terms of cultural traditions.

Summing up, the teacher's role in social change, particularly in social progress is that of a person who brings understand-

ing to the people in regard to the various new schemes and the benefit to be derived from them.

(1) He prepares the psychological climate favourable to new attitudes and values.

(2) He helps the development of intelligent persons who provide leadership in trade, industry and community services.

(3) The teacher is in a position to break the rigid habits of mind. He can be more successful with the youth, for their minds are comparatively more open.

But all these things cannot be done by those teachers who do not possess the necessary qualities of head and heart. Teachers as a rule should be humane, sympathetic, kind, intelligent and possess qualities of leadership.

Thus it is evident that only those individuals can play the role of the teacher successfully in social change who are capable in terms of the qualities mentioned above.

#### 9. MODERNIZATION AND EDUCATION

Donald K. Adams has written well about the modernization process. We produce below some extracts from his paper.<sup>1</sup>

"There are a number of interpretations of the character of modernization, for it is filtered by the distinctive lenses of the observers. In this complex and still somewhat mysterious process, however, there is perhaps a fairly general consensus that the following changes take place :

Technology will change toward the increased application of scientific knowledge; agriculture will move from subsistence farming to cash crops to commercial production; in industry the trend is away from muscle power to the use of machines which derives power from other forms of energy; in religion there becomes a secularization of belief pattern; in ecological arrangements a movement of urban concentration; in familiar patterns a reduction in size and number of functions; in education, growth in quantity available and variety of curricula offered.<sup>2</sup>

1. D. A. Adams : *Teachers Education* Volume V. No. 4 July 71.

2. Neil S. Smelser : "The Modernization of Social Relations" in Myron Weiner (ed) *Modernization*, New York : Basic Books 1966 pp. 110-111.

Some scholars, however, do distinguish between the notions of modernization and development. Modernization, one argument goes, refers more to the values, attitudes, and styles and living of people, while development is more fundamentally an application of technology to processes of production and distribution.

From this interpretation it follows that modernization may thwart development. That is, the effort expended in producing and acquiring modern clothing, entertainment, and services detracts from the accumulation of capital through savings and thereby limits investment in agriculture, industry or infra-structure. While this distinction has merit, we will primarily rely on the term 'modernization' to describe the processes we are discussing.

Perhaps most controversy exists when an attempt is made to describe the political requisites for modernization. James Coleman, for example, gives the following definition of political development :

The acquisition by a political system of a consciously sought and qualitatively new and enhanced political capacity as manifested in the successful institutionalization of—

- (1) new patterns of integration regulating and containing the tensions and conflicts produced by increased differentiation and—
- (2) new patterns of participation and resource distribution adequately responsive to the demands generated by the imperatives of equality.<sup>1</sup>

The emphasis on "new patterns of integration" and "new patterns of participation" is perhaps quite standard in the definition of most political scientists. Coleman, in describing the "modern participatory state", identifies two possible models—the totalitarian and the democratic.

His preference for the latter is obvious and he finds the democratic model more viable for a modern society ; that is he believes that a democratic polity is a better vehicle for bringing about and sustaining development and social change.

1. James Coleman : (ed) *Education and Political Development* p. 15.

Some political scientists such as Ward and Rustow are more cautious, whereas they emphasize that developed polities are characterized by interest and involvement they do not argue that political development necessarily implies democratic decision-making.

Indeed in commenting on the communist belief that all societies move along a single path toward one preordained goal, these authors conclude that "this artless and simplistic notion does not gain in validity as we change the sign on the finish line from 'Communism' to 'Democracy'.<sup>1</sup>

What political scientists call "Participant political systems", that is, nations with elected public officials, multiple political parties and the like, are often associated with higher incomes. However, successful economic performance has been associated with authoritarian Governments as well as the democratic ones.

There appears then, to be little direct evidence to suggest that the more participant forms of democracy ensure rapid economic growth. More likely there are common social and individual elements underlying transformation of political and economic institution.

While democracy may neither be a prerequisite to, nor a necessary outcome of modernization several scholars note that the nature of modernization does appear to be supportive of democratic institutions. As the result of empirical inquiry, Adelman and Morris conclude :

It is reasonable to assume that before fully participant nation-wide democratic institutions can evolve, certain levels of mass communication, urbanization and literacy, for example, must be achieved and nationalist, positivist attitudes must be sufficiently diffused throughout the society.<sup>2</sup>

This position is in keeping with the findings of a number of empirical studies including those of Daniel Lerner and other

1. Robert E. Ward and D.A. Rustow : (Eds) *Political Modernisation in Japan and Turkey*, Princeton : Princeton University Press 1964 p. 5.
2. Irma Adelman and Cynthia Taft Morris : *Society, Politics and Economic Development*, p. 261.

social scientists who study the communication process which suggest that modernization consists of a sequence of phases beginning with urbanization, followed in order by increased literacy and the spread of mass media. The latter phase, Lerner has argued, is a requisite for a democratic participant political system.

Education fits into this process in a variety of ways. In itself it has become one measure of modernization and presumably undergirds development of the economy, polity and so forth. By way of example :

*Education and Economic Growth*—Like children with a new toy social scientists have uncovered all kinds of wondrous results from the educational process. Educational system produces the skilled manpower and the new knowledge requisite for technological advancement and economic growth.

Schools also inculcate pupils with the discipline, attitudes and motivations requisite to the demands of industrialization. Human capital is more valuable than physical capital and we can give you the differential value in percentage points.

Educated people produce more on the job, adjust more quickly to the demands for new skills and are more committed to their work. An investment in education becomes an investment in the health of the economy.

*Education and Population Change*—Not only does education directly generate economic growth it also accomplishes miracles in other facets of society. Schooling curbs population growth because the better educated are more rational and see the folly of large families. Educated women want fewer children and have fewer children than uneducated women. (Also, out of obstinateness or rationality educated women marry later.)

In terms of migration even a little schooling makes rural youth seek the city, and the scent of higher education makes the city youth look to universities abroad. University training abroad seduces the student from the less developed nation into



the abundant, carefree life of the rich nation, where he stays and, inspite of occasional conscience pangs, lives happily ever-after.

*Education and Social Structure*—Modernization means a more equitable spread of the wealth and an open social structure where the main constraint to an individual's upward mobility is lack of talent. The educational system promotes opportunity for the poor—it is the great leveller of society.

Within the schools universalistic and achievement-oriented teachers make rewards only on the basis of talent and once the talented are appointed with a diploma they are guaranteed success and respect in the greater society.

Thus the obvious policy for poor nations is to expand rapidly enrolments and provide a longer period of compulsory education to maximize the school's influence.

*Educational Planning*—This story cannot end without a reference to educational planning. Overwhelmed by the power and importance of education and impressed with the growth in our understanding of its complexities, we have succumbed to our own wisdom and advocate formal, elaborate, uncompromising planning.

From the classroom to the national level we tabulate, project and attempt to mould the system that it may produce to its capability. The stacks of fat national educational plans lying in ministries of education all over the world represent the ultimate, if mute, tribute to our confidence.

This is, of course, but a capsule description of one of the most romantic tales of the Century.

## 10. SUMMARY

Students of education have to study the changes taking place in a society. The reasons are that the nature and the pace of change affects the educational system of a society.

Social change implies not only the change of outer form of a community or a society but also in the social institutions as

well as the ideas of the people living in that society. In other words, social change is a term which is applied to changes in the material aspects of life as well as in the ideas, values and attitudes of the people.

How people live, what they eat and produce, are all concerned with techniques. This will be clear if we take up the example of inventions. Inventions such as steam engine, electricity and atomic energy have revolutionized our life and thought.

In every social change techniques and values interact. In other words, every technique affects the people's belief and every belief affects the technique. A person believing in non-violence cannot adopt such a technique as in an instrument of violence.

Value is a comprehensive term and in the context of our discussion covers attitudes, beliefs, philosophies etc. It has been observed that non-material factors of social change such as attitudes generally create hindrance in the way of social progress.

The teacher's role in social change, particularly in social progress, is that of a person who brings understanding to the people in regard to the various new schemes and the benefit to be derived from them.

## CHAPTER 19

### GROUP DYNAMICS IN EDUCATION

Modern principles of education are concerned with the individual and his environment. All the time an individual is being influenced by the human groups of which he is a member, or with which he comes in contact.

It may be mentioned here that right from birth an individual is a part of a group. As a young child he lives in a family. As he grows old, he goes out of the family into the community and outside world.

As a child, he is a member of a peer-group, a school group and some other groups. As an adult, the individual may become an employee or join a service. Thus the individual joins a number of groups according to his age, experience and status and is assigned corresponding roles.

#### 1. IMPORTANCE OF GROUP LIFE

Group life is marked by social relationships. As we know, a group is basically an "aggregate of people". But there are two typical situations which bring out clearly the typical features of group life.

(1) The first situation is that in which a number of people are seeing a play on the stage. They are present in the hall and watching a play. But there is no awareness of a common purpose, role or status relationships. Members of an audience are not bound with one another in terms of role or status relationship. This is a "situation of togetherness" and not a "group situation". It is the second type of situation which is more meaningful from the group point of view.

(2) In the second situation, members are aware of a common purpose. Thus the members of a club have defined objectives, office-bearers and members. The role and status

relationships are well defined through rules of the club. Thus the members of a club have face-to-face relationship and there is a feeling of belongingness among them.

## 2. NATURE OF GROUP

Sprott has studied human groups. About their nature he writes,

"They are marked out in terms of differential social intercourse; their members have a consciousness of membership which may indeed persist even when intercourse with co-members has ceased, as with an English man living abroad; they are purposive, though their purposes differ from one group to another, and they have standards of conduct in some ways common to many, in some ways peculiar to each."<sup>1</sup>

In other words, a group is marked by a certain amount of social intimacy as well as a realization on the part of members that they belong to a group. Even though the members of a group may not know one another personally there is a certain amount of fellow-feeling among them. A feeling of belongingness prevails among the members of a group.

## 3. DEFINITION OF GROUP

In terms of definition, a group is formed when two or more persons establish patterns of social and psychological interaction. The members of a group recognize the group as a fact of life.

According to MacIver and Page, a group is "any collection of human beings who are brought into social relationships with one another."<sup>2</sup>

Explaining the nature of social relationships, they point out, "Social relationships involve . . . some degree of reciprocity between those related, some measure of mutual awareness as reflect in the attitudes of the members of the group."<sup>3</sup> Thus the lever of group life is social relationships.

1. W. J. H. Sprott : *Human Groups* : Penguin Books Ltd. 1953 p. 15

2. R. M. MacIver and C. H. Page: *Society*, London : Macmillan & Co. Ltd. 1961, p. 213.

3. Ibid.

According to Sherif and Sherif, "A group is a social unit which consists of a number of individuals who stand in (more or less) defined status and role relationships to one another and which possesses a set of values, or norms of its own, regulating the behaviour of individual members, at least in matters of consequence to the group."<sup>1</sup>

In other words, relationships among the members of a group are well defined in terms of status and role, and they share a common set of values.

Krech and Crutchfield<sup>2</sup> approach the study of groups from the viewpoints of psychology and sociology. In the context of psychology, they define a group as "two or more persons who meet the following conditions :

(1) The relations among the members are interdependent, each member's behaviour influences the behaviour of each of the others :

(2) the members share in *ideology*— a set of beliefs, values and norms which regulate their mutual conduct. This ideology is developed as the members of the group work together on common tasks, and, in time, this ideology becomes to some degree, peculiar to them as members of the group and sets their group apart from other groups."<sup>3</sup>

According to them when a number of psychological groups are functionally related, they form *social organizations*. They define a social organization as "an integrated system of inter-related psychological groups formed to accomplish a stated objective."

A political party, which has a number of branches, is such a social organization. We need not go into the details of a group. But the main thing to remember is that within a group their personal and social relationships as well as a showing of a common value system.

1. M. Sherif and C. W. Sherif : *An Outline Of Social Psychology*, New York : Harper and Brothers, 1956, p. 144.
2. Krech and Crutchfield : *Individual in Society*, New York : McGraw-Hill Book Co, Inc. 1962.

## 4 MEANING OF GROUP DYNAMICS

The term group dynamics is related to the field theory of Kurt Lewin (1890-1947). Briefly, the field theory assumes that behaviour is a function of the field which exists at the time of occurrence of behaviour. In the words of Lewin, "field is the totality of co-existing facts which are conceived of as mutually interdependent." Thus the concept of "field" is very dynamic. It takes into consideration the total influence of time, place and circumstances and their impact on human organism.

Prof. W. C. Trow<sup>1</sup> explains the nature of field as "an area within which individuals interact in relation to their environment." According to him, the term "field" or field of forces is based upon the concept of magnetic field.

To sum up, then group dynamics is based upon field theory of Kurt Lewin and it tries to study social forces among people who form a group.

Dorwin Cartwright has studied group dynamics in great detail. Explaining the meaning of "group dynamics", he writes, "Perhaps it will be most useful to start by looking at the derivation of the word 'dynamics'. It comes from a Greek word meaning force.

In careful usage of the phrase, "group dynamics" refers to the forces operating in groups. The investigations of group dynamics, then, consists of a study of these forces : what gives rise to them, what conditions modify them, what consequences they have, etc."<sup>2</sup>

## 5. NATURE OF GROUP DYNAMICS

When we study the nature of group dynamics we find that it is most effective in small groups. It has been observed that for

1. W. C. Trow : *Educational Psychology*, Boston : Houghton Mifflin Co. 1950.
2. D. Cartwright : "Achieving Change in people : Some applications of group dynamics theory." *Human Relations* 1951, 4. pp. 381-394.

the purposes of group dynamics a good average number is about 20. A bigger group is not effective in terms of group dynamics.

Since teachers have to work with small classes of pupils a knowledge of group dynamics is extremely helpful to them. It has been said that a teacher does not teach a subject but tries to change the attitude of his students. In other words, the responsibility of a teacher is to develop desirable social and moral attitudes in his pupils.

It is within the sphere of group dynamics that attitudes are developed and changed. Referring to the problems pertaining to group dynamics, W.E. Moore writes :

"The most extensive observational studies of the interplay of individuals and groups have involved 'small' groups with 'small' often not defined but rarely embracing more than 20 members and usually less than 10. Many, and perhaps most, of these observational or experimental studies are identified by their authors or others as dealing with 'group dynamics'.

"The problems set for the various investigations mainly consist of—

(1) changes in individual behaviour (or even personality) in a multi-individual situation that may or may not qualify as a 'group' or—

(2) actual changes in the role patterns played by individuals and in group rules and results."<sup>1</sup>

Professor Moore further points out that a task oriented group has real dynamic condition because it encourages and motivates members to act in a cooperative manner. Thus in the nature of group dynamics we observe the presence of a task or an interest which brings the people of a group together.

Ottaway<sup>2</sup> has described the nature of group dynamics in a very clear manner. According to him, in the nature of group

1 W.E. Moore *Social Change*, Englewood Cliffs, New Jersey : Prentice-Hall, Inc. 1963, pp. 54-55.

2 A K.C. Ottaway, *Education and Society*, London : Routledge & Kegan Paul Ltd. 1953, pp. 154-160.

dynamics the first thing is the presence of an interest or common purpose.

It is not possible for a group to be dynamic without a common interest. So with a purpose before them members of a group come together and try to determine their status and roles in terms of their capacities.

It has been observed that the first meeting of the members is marked by a tension. It is on account of ignorance in regard to the capacities of different members.

In the first meeting of the group members try to seek their roles. While doing so one type of members dramatise their capacities and try to impress upon others their importance.

The other type is of those who think in terms of their contribution. They may be called the contributing type of members.

Thus we find that the members of a group can be generally divided into two types : dramatising and contributing.

A dramatising type of member says to himself, "What can I do in order to impress others?"

The contributing type of member is concerned with the question that what he could do which will achieve the goal or purpose of the group.

It is natural that there will be differences in opinion. But after some time the level of participation is reached. As a matter of fact this is the second important stage in the group dynamics.

## 6. LEVEL OF PARTICIPATION

As stated earlier, in the first stage of the group dynamics members come together with a feeling of tension and seek their roles. Later on after a period of time the level of participation is reached. This is marked by free expression of members. Members have come to know about one another and they express their thoughts and feelings freely.

But this second stage in the nature of group dynamics which we have termed as level of participation is followed by another



tension which is deeper than the first one. Now there is an open conflict among the members on account of differences in their outlook and opinions.

Naturally an open conflict among the members will disturb the group life. Hence efforts are needed to bring about inter-personal adjustments. In other words, some members of the group must try to narrow down the differences among the members.

It has been observed that some members on account of their authoritarian nature and inability to cooperate with others are unable to adjust themselves in a group. Thus in spite of all the efforts of the group, some members feel frustrated and leave the group.

A student of education ought to keep this feature of group dynamics in mind for it will help him to know how people behave and in what way their personalities intervene in a group life. So there is no need for sorrow if some members feel frustrated and leave the group.

#### 7. LEVEL OF COOPERATION

The third and final stage in the group dynamics is that of co-operation. Now the members are serious with the activity and the task before them. They begin to co-operate with each other and try to work with all their energies.

Their co-operation is indicated when they try to learn from each other and understand the ideas without any prejudices. Co-operation is also indicated by their joint effort and action. In other words when the level of co-operation is reached in the group dynamics its members try to learn, understand and act together.

The fulfilment of group dynamics is thus co-operation. Beginning with a common purpose, passing through two tensions, members not only discover others but also themselves. They participate in the group life and co-operate to achieve the common goal.

This is briefly the nature of group dynamics. A knowledge of it enables a student of education to understand group behaviour and how can he play his part in society.

The practical application of group dynamics is quite obvious. It helps in understanding and the modification of group behaviour. When a group of people are organized with a common purpose, a kind of social force is created. How this force as well as other related forces will bring the group action nearer the goal, is the concern of group dynamics.

Thus the study of group dynamics is extremely meaningful in a democratic society where people have to work together for achieving common social economic and political objectives. Education explains to the people how should they function within a group so that they remain united and work for a common cause.

#### 8. SUMMARY

Group life is marked by social relationships. As we know, a group is basically an "aggregate of people".

According to MacIver and Page, a group is "any collection of human beings who are brought into social relationships with one another." Explaining the nature of social relationships, they point out, "Social relationships involve . . . some degree of reciprocity between those related, some measure of mutual awareness as reflected in the attitudes of the members of the group. Thus the lever of group life is social relationship.

Group dynamics is based upon field theory of Kurt Lewin and it tries to study social forces among people who form a group.

In careful usage of the phrase "group dynamics" refers to the forces operating in groups. The investigation of group dynamics, then, consists of a study of these forces : what gives rise to them, what conditions modify them, what consequences they have etc."

Ottaway has described the nature of group dynamics in a very clear manner. According to him, in the nature of group dynamics the first thing is the presence of an interest or common purpose.

The members of a group can be generally divided into two types : dramatising and contributing.

Later on after a period of time the level of participation is reached. This is marked by free expression of members.

But this second stage in the nature of group dynamics which we have termed as level of participation is followed by another tension which is deeper than the first one.

The third and final stage in the group dynamics is that of co-operation. Now the members are serious with the activity and the task before them.

Beginning with a common purpose, passing through two tensions, members not only discover others but also themselves. They participate in the group life and co-operate to achieve the common goal.

## CHAPTER 20

### DYNAMICS OF LEADERSHIP

It has been seen that a group needs a leader to guide its activities. We cannot imagine a group functioning without some kind of leadership. Hence any study of group dynamics naturally leads to the consideration of leadership.

#### 1. DEFINITION OF LEADERSHIP

There are various definitions of a leader and it all depends upon the approach of a writer to place a particular viewpoint.

Ordway Tead defines leadership as, "The activity of influencing people to co-operate toward some goal which they come to find desirable."<sup>1</sup>

In this definition emphasis is on the activity to influence people and to get their co-operation. Secondly, a leader has a clear view of the goal to be achieved.

Robert Tannenbaum *et. al.* define leadership as, "Interpersonal influence, exercised in a situation and directed, through the communication process, toward the attainment of a specified goal or goals."<sup>2</sup>

They further point out that leadership requires the leader to work as an influencer so that the behaviour of followers is influenced in a particular situation.

In this definition we notice emphasis on interpersonal influence as well as on specified goal or goals. But it has to be kept in mind that leaders are essentially initiators of actions. They make the group move towards some goal.

1 Ordway Tead : *The Art of Leadership*, New York : McGraw Hill Book Co. Inc. 1935, p 20.

2 Robert, Tannenbaum, *et. al. Leadership and Organization*, New York : McGraw-Hill Book Co. Inc 1961, p. 24.

Sometimes certain psychologists and sociologists emphasize qualities of personality in a leader. But recent thinking is of the view that leadership is mostly dependent on circumstances of a particular situation. In other words, the qualities of leadership are determined to a great extent by the needs of a situation.

Finally, it has to be kept in view that the concept and definition of leadership differ from society to society. But there are certain important points which are essential in the identification of leaders. In other words, a teacher can identify those students in his class who possess the qualities of leadership if he keeps the following points in view :

- (1) Job to be done.
- (2) Understandings and skills needed to do the job.
- (3) Looking for the person with required qualifications.
- (4) What group will support or follow this person
- (5) Of the qualities he has :
  - (a) Which of them may be improved by training and education.
  - (b) Which may not be changed materially.
- (6) Of the qualities he lacks :
  - (a) Which may be developed, and
  - (b) Which may not be developed.
- (7) The basis on which he can be induced to work.<sup>1</sup>

## 2 OBJECTIVES OF LEADERSHIP

Hilda Taba<sup>2</sup> has discussed the problem of leadership from the point of view of intergroup education. It has been pointed out by her that in training leaders the following objectives should be kept in view :

- (1) Mastering fundamental concepts that would serve as a framework for understanding and interpreting group behaviour, social learning and cultural differences.

1 L. D. Kelsy, and C. G. Hearne, *Cooperative Extension Work*, Ithaca, New York : Comstock Publishing Associates, 1949  
 Hilda Taba : *Leadership Training in Intergroup Education*, American Council of Education 1953.

(2) Methods of identifying and analysing problems. The ability to see problems in perspective.

(3) Develop competence in group processes : cooperative thinking, exchange and analysis of ideas, facts and teaching, processes of converting discussion into consensus, ability and disposition to conceive group goals; respect for and understanding of others.

(4) Acquire technical skills necessary to carry out a job. Diagnose situations, learn how to approach problems, plan appropriate educational procedures, learn skills in handling appropriate diagnostic techniques, conduct open discussions, learn team work with other leaders, etc.

### 3. FUNCTIONS OF LEADERSHIP

If we examine these objectives carefully we shall find that—

(1) A leader has to be well acquainted with the members of his group and their cultural background.

(2) He has to develop in himself the ability to perceive a problem in its proper perspective.

(3) A potential leader must have the ability to encourage co-operative thinking. In other words, he should enable the members to discuss a problem jointly and thereby arrive at a solution.

The leadership training programme which a teacher has to develop in his school should enable potential leaders to learn those skills and understandings which help them in handling a group discussion. It has been found that a group generally needs two kinds of help—

(1) The first kind of help is in regard to the goal which it has to pursue and

(2) Second kind of help is to keep its morale high.

A successful leader is able to offer these two types of assistance if he is competent to do these things. Some of the other things which are expected of a leader are :

- (a) Assistance to the group in identifying its needs.
- (b) Aid to the group by setting some example before them.
- (c) Moving the group toward goals.
- (d) Encouraging and improving interaction among group members.
- (e) Keeping the group together.
- (f) Making resources available to the group.<sup>1</sup>

There are other qualities and abilities which are expected of a leader. D. M. Hall<sup>2</sup> has emphasized the following 15 roles of a leader in any situation : initiator, orientator, facilitator, encourager, harmoniser, summariser, fact-seeker, fact-giver, compromiser, expediter, spokesman, status role, recorder, evaluator, and analyser.

Thus it is clear that a leader has to serve a number of functions. He has to be a spokesman of his group. If there is any difference between the members he has to resolve the differences and thus play the role of a harmoniser.

The leader has to help in the planning of the programme for the group. Thus he functions as a planner. At times he has to take decisions and enforce them. In other words, a leader is also executive of his group.

Finally, he represents the ideals and purposes of his group. His behaviour and manners are such as bring the group into prominence. Thus a good leader is a kind of symbol of his group.

#### 4 TYPES OF LEADERSHIP

There are various approaches to determine the types of leadership. But in a general way there are mainly three approaches to group leadership which help us in identifying them.

1. S. N. Singh, "Leaders and Group Methods in Education" in *Extension Education in Community Development* ? New Delhi, Government of India, Ministry of Food and Agriculture, Directorate of Extension, 1961.
2. D. M. Hall, *The Dynamics of discussion*, Danville, Illinois : Interstate Printers and Publishers, 1950.

(1) The first type of leadership may be known as Socratic leadership. As we know Socrates asked questions and the answers he received helped him to develop his points.

Thus through interrogation and cross-examination a Socratic leader goes into the heart of the problems and thereby helps his group to be fully aware of the nature of the problems facing them and things which they ought to do in order to resolve those problems.

Historically Socratic leadership has been quite significant in the past. But later on as individuals became more self-centred and materialistic another type of leadership developed which is known as leader-centred leadership.

(2) As the name indicates a leader-centred leadership depends for guidance and advice on the leader. The leader thus becomes fully responsible for the activities of his group.

In terms of this approach, "The leader's job is to learn the chief interests of members, if possible before discussions, to start discussions, to keep them going, to be ready to repeat main points of the issues as discussed, to turn the discussion one way or another. He starts things, keeps them going and winds them up, but does not do them."<sup>1</sup> Thus it is obvious that leader-centred leadership exercises full control over the group.

(3) The third type of leadership is known as group centred leadership. This is the most desirable form of leadership which is democratic in spirit and functioning. It may be mentioned here that studies by Kurt Lewin<sup>2</sup> and his colleagues helped in the development of group-centred leadership.

Kurt Lewin and his associates in one of their studies created three kinds of leadership :

- (a) *democratic* leadership in which the group was helped by the leader to plan its programme and make its own decisions ,

1. L.E. Bowman : *How to Lead Discussion*, New York : The Woman's Press, 1934, p. 10 quoted by Knowles in *Informal Adult Education* 1950.  
 2. Kurt Lewin *et. al.* "Patterns of Aggressive Behaviour in Experimentally Created 'Social Climates', *J Soc Psychol.*, 1939, X, 271-299.



- (b) *authoritarian* leadership which exercised full control over the group and did not permit any freedom to its members with the result that there was enough friction and frustration among the members and,
- (c) *laissez-faire* leadership which was completely indifferent and passive towards the group.

It was found by Kurt Lewin and his colleagues that the democratic leadership was most effective in a group. It may be mentioned here that in the context of group dynamics a group-centred leader is most effective. From this point of view, group dynamics is described as an endeavour "to study the why of what happens in groups. It is an area of research in the process by which groups work discuss, reach decisions, plan action and carry it into effect . . . .

"It is the application of research findings in producing greater group productivity, in developing the growth of groups and in improving individuals in their sensitivity to what is happening in the group and in their ability to assume more efficiently group leadership and membership responsibility."<sup>1</sup>

Thus it is evident that in a dynamic group a group-centred leader is able to produce desirable results.

## 5. PRINCIPLES OF GROUP-CENTRED LEADERSHIP

The teacher as a leader of young students can help in developing group participation by observing the following principles which have been given by Knowles :

- (1) Leadership is a function of the group, not of any individual.
- (2) Leadership is responsible for establishing the climate of the group.
- (3) Leadership helps the group to define its purposes and objectives.
- (4) Leadership helps the group to organise itself.

1. L.P. Bradford, and Donald Lippitt, *Group Dynamics and Education*, Washington : National Education Association, 1949.

- (5) Leadership helps the group determine its procedures.
- (6) Responsibility for making decision is kept wholly in the group.
- (7) The group examines its internal problems and its process objectively in order to increase its efficiency.
- (8) The group is sensitive to the feeling as well as the ideas of the group members and response to both with equal understanding and acceptance.
- (9) The group uses the resources within its own members, or brings in outside resources, as its needs require.
- (10) The group develops the habit of testing its own thinking.

If we study these ten principles carefully we find that the group-centred leadership encourages the whole group to function as a unit. The leader creates the necessary climate which brings harmony and co-operation. He also enables the members to understand the purposes and goals.

Thus a group-centred leader or a democratic leader helps the group to organise its activities properly. He leaves it to the group to determine how it will proceed in the matter. The democratic leader leaves the decision in the hands of the group and does not try to impose his ideas.

The group-centred leadership accepts this principle that efficiency of a group can be increased to the extent the members feel responsible to one another and function in a co-operative manner. There is a genuine understanding of the feelings and ideas of group members. The group under a democratic leader is able to utilise its resources judiciously and efficiently.

Finally, the group-centred leadership encourages objective thinking thereby enabling the members to examine their work properly and evaluate their progress. As a matter of fact in a group thinking the following seven steps are necessary :

- (1) identification of the problem.
- (2) assessment of the factors and forces underlying the problem.

- (3) assembling of necessary facts about the problem;
- (4) developing ideas about the solution of the problem.
- (5) testing these ideas,
- (6) taking action, and
- (7) evaluating results.<sup>1</sup>

In a democratic society every citizen is expected to help in the progress of society. In education through group dynamics children are taught to develop in themselves group consciousness and the ability to work in a group.

In modern society every person has to play his role properly. The teacher can develop in the citizens of tomorrow those attitudes and values which are desirable in a democratic society through the process of group dynamics.

The place of leader is also extremely important. We have seen that a democratic leader is able to develop the desirable attitudes and values by following such principles as enable members of a group to function as a team. In modern education there is a great need for developing such schools as are useful in creating and maintaining a democratic society.

## 6. SUMMARY

Ordway Tead defines leadership as, "The activity of influencing people to co-operate toward some goal which they come to find desirable."

The leader has to help in the planning of the programme for the group. Thus he functions as a planner. At times he has to take decisions and enforce them. In other words, a leader is also an executive of his group. Finally, he represents the ideals and purposes of his group. His behaviour and manners are such as bring the group into prominence. Thus a good leader is a kind of symbol of his group.

There are mainly three approaches to group leadership which help us in identifying them. The first type of leadership may be known as Socratic leadership.

1. Knowles, M. S : *Informal Adult Education*, New York : Association Press. 1950 pp. 63-71.

As individuals became more self-centred and materialistic another type of leadership developed which is known as leader-centred leadership.

The third type of leadership is known as group centred leadership. This is the most desirable form of leadership which is democratic in spirit and functioning.

In education through group dynamics children are taught to develop in themselves group consciousness and the ability to work in a group.

## CHAPTER 21

### NATIONAL INTEGRATION AND EDUCATION

The role of education in bringing about national unity and integration has been extremely significant. It is through education that a country preserves its cultural heritage as well as unity. India is an ancient country with such civilisation and culture as are rarely found in any other country of the world. Moreover, in India we find a variety of races, regional cultures, religions and ethnic groups. Perhaps in no other country of the world such a variety of races, cultures and religions can be found.

In Indian culture the values of compassion and tolerance are dominant. According to late Dr. C. P. Ramaswami Iyer, the great political leader and educationist of our country, the main characteristic of Indian culture is tolerance. Thus India has a rich cultural heritage emphasising tolerance, compassion, unity, oneness and integration. But when India became free, it had to function as a democracy emphasising secularism and equal opportunity for all. Nevertheless vested interests under the cover of political parties and other communal organisations have been encouraging fissiparous tendencies thereby undermining the security and unity of India.

In view of these destructive tendencies it was thought that education in India should become a positive instrument of national integration. From time to time the Government of India emphasised national and emotional integration through such programmes as national youth camp, national tours by students and national programmes over the All India Radio. Nevertheless there was a need for positive programmes in order to strengthen national integration through education.

#### 1. WHAT IS NATIONAL INTEGRATION ?

When we try to study the problem of national integration

our attention is drawn towards its nature and definition. Chiefly, national integration refers to that sentiment which binds the peoples of a country together. In other words, by national integration we mean emotion and sentiment which are paramount in the life of the members of a nation.

The report of the Committee on Emotional Integration (1962) contains the analysis of replies to questionnaires issued by it and on its basis it has given the following definitions of national integration:—

(i) “Emotional Integration is a strong feeling of brotherhood and nationhood that inspires a people in all spheres of its thought and activity and helps it to sink and ignore all real differences—individual, parochial, linguistic or religious.”

(ii) “Emotional Integration means the common mental bond that would bind all men and women in our land, irrespective of their religions and faith, for one common ideal i. e. the true progress of their country, aesthetically, spiritually and materially.”

(iii) “An emotionally integrated personality is a completely satisfied personality whose urges, aspirations and emotions are sufficiently sublimated and directed towards healthy fruitful channels and who should have been sufficiently trained in the creed of temperance and tolerance.”

(iv) “Emotional Integration means creating a mental outlook which will prompt and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrower sectarian interests.”

(v) “Emotional Integration implies a feeling of oneness, as distinct from thinking. When all people irrespective of their religion, caste, language etc., are emotionally drawn together on all vital national problems, they may be described as a nationally integrated community.”

(vi) “By Emotional Integration we mean that we come to feel in common for our country, give up old loyalties to caste,

community, language and region and build some common loyal ties to our country and people as a whole. We have to feel emotionally that we are Indians first and everything afterwards."

(vii) "Emotional Integration is emotional stability in each individual, harmonious development of each individual personality . . . When a group of people are linked together with common aspirations and ideals we can say that there is emotional integration in the group. Aspirations and ideals of one group are not in conflict with the aspirations and ideals of another group."

(viii) "Emotional Integration is the harmonious blending of personal emotion of an individual with his social personality."

(ix) "Emotional Integration in relation to an individual implies a well-balanced personality. . . In relation to community, Emotional Integration implies a state of society in which there is no mutual distrust among its members, no mutual hatred, no ill will, no grudge or bad blood. There is a readiness to understand and appreciate one another's point of view."

(x) "Emotional Integration means the welding of the diverse elements of society into a very compact harmonious and homogeneous mass with common ideals and objectives, which may guide the people to make unflinching sacrifice of the highest order for a just and proper cause. Emotional Integration is the denial of separatism."

(xi) "Emotional Integration connotes a feeling of unity and oneness in diversity, . . . The problem of emotional integration is not the problem of welding but the problem of organised consciousness to certain common ideals and values."

(xii) "Emotional Integration is a feeling of harmony and oneness or the 'desire to live together' which may transcend all group or cultural differences and weld the different religions and linguistic communities emotionally into a compact whole."

(xiii) "Emotional Integration connotes : A firm conviction on the part of the individual that he is an integral unit of the

community, and a reciprocal relationship exists between him and the community. The individual, therefore, responds to the community in a manner congenial to the healthy development of self and community at the same time."

## 2. FORCES OF DISINTEGRATION

There are several forces of disintegration in the country which are jeopardising national unity. The Sampurnanand committee on Emotional Integration discovered that the following factors were responsible for weakening national integration :

1. Casteism and communalism.
2. Religious bigotry and intolerance.
3. Regionalism.
4. Linguism.
5. Reorganisation of States on linguistic basis.
6. Social and economic factors.
7. Party politics and exploitation by political parties.
8. Illiteracy and lack of proper education.
9. Lack of patriotism.
10. Corruption, narrow-mindedness and lack of character.
11. Lack of common goal.

The above factors as given by Sampurnanand Committee do not require any explanation. They are well-known. Nevertheless there is a need for a definite state policy which may bring about social and economic justice and equality.

Great efforts are needed to remove discrimination which is found in social and educational institutions. The problem of poverty is also a factor of disintegration. Great efforts are needed to banish poverty. India is being industrialised and due to rapid industrialisation several social and economic problems have arisen. One of them is that rich are becoming richer and the poor, poorer. The slogan of socialisation has to be made meaningful for the masses. Only then conditions for national integration will be created.

Finally, the educational system is not national in character.



Every state has its own system with the result that India as a nation is given a secondary position in the educational system of the country. With a view to bringing about national integration a national system of education from primary to the university stage is a must.

### 3. ROLE OF EDUCATION

Education can be a powerful instrument of national integration. From this point of view only that education can be useful which gives emphasis on the following aims as given by Prof. N. V. Thirtha<sup>1</sup> :—

1. The aim of education for national integration is to promote national unity by inculcating in the teachers and the taught the beliefs and conduct essential for democratic living in India.

2. The aim of education for national integration is to bring into conformity with democratic principles and practices, the majority-minority group conduct and relations.

3. The aim of education for national integration is to enable the educands and the educators to internalize the faith that the basis of one's own or one's group's advancement depends on the functional ability, personal efficiency and achievement and not on a mere membership in a particular religious, caste, kin or socio-economic group.

4. The aim of education for national integration is to bring about a correct understanding of and appreciation of cultural differences among the different regional standards.

5. The aim of education for national integration is to help the teachers and pupils to acquire a scale of values consistent with the ideals set forth in the Indian Constitution, namely, the ideals of Justice, Liberty, Equality and Fraternity and apply these values to relations.

1. N. V. Thirtha : *National Integration*, Jullundur University Publishers, 1964, pp. 122-124.

*Secondary Aims of Education for National Integration*—Besides the above aims of education for national integration there are certain secondary aims which have been given by Prof. Thirtha. These are :—

1. To evolve and foster desirable behaviour patterns in daily life situations that show up the tolerance of the difference in inter-group relations.
2. To encourage all groups to participate in the community action programmes for the betterment of the community.
3. To improve human relations in the school and outside community through a comprehensive educational curricula.
4. To make known the contributions of different sub-cultures to the national welfare and publicise the harm that is caused by the fissiparous tendencies of in-group activities.
5. To prevent tendencies of nativism and revivalism among the pupils and the teachers, so that working for national integration becomes a future-oriented joyous adventure in the field of national co-operative living and not a mere re-living of the ancient heritage, however noble it may be.
6. To combat factors that stimulate conflicts and prejudices of people in regard to their relationships with the rival or the unfamiliar groups within the nation.
7. And finally, to evolve suitable learning experiences to enable the pupils to seek increasingly a wider field of operation in the country to satisfy their aspirations, be they individual or of the group.

#### 4. EDUCATION FOR NATIONAL INTEGRATION

In order to provide effective education for national integration school and college curriculum should be reoriented to suit the needs of a secular, democratic and socialistic society. Hence at the primary stage such stories, poems, folklores should be included in the curriculum as lead to oneness, unity and integration. The teaching of social studies should also be done with due emphasis on national integration. The singing of the

national anthem and other national songs should be encouraged in primary schools. There should be daily morning prayer emphasising the unity of mankind.

At the secondary stage the curriculum should be so reoriented as to include the study of language and literature and social studies which emphasise the unity of India as well as the unity in diversity which is a typical feature of our country. There should be moral and religious instructions based upon the common principles derived from all religions.

At the university stage, the study of different social sciences, languages and literatures, cultures and arts should be utilised for developing unity and oneness among the youth of the country.

The co-curricular activities can also be useful in promoting national integration. Among such co-curricular activities mention may be made of the celebrations of national festivals, birth anniversaries of religious and cultural leaders belonging to all communities, tours and excursions with a view to acquainting youth of the country, national camps to bring students together from different parts of the country, debates, symposia, dramatics at the all-India level. The use of mass-media of communication such as the radio, cinema etc. should be utilised in the education for national integration.

##### 5. OBSERVATIONS OF THE EDUCATION COMMISSION

The Education Commission (1964-66), while discussing national objectives in relation to education, considered the problems of social and national integration and made the following observations :—

“Even more important is the role of education in achieving social and national integration. Indian society is hierarchical, stratified and deficient in vertical mobility. The social distance between the different classes, and particularly between the rich and the poor, the educated and the uneducated is large and standing to widen.

“Our people profess a number of different religions; and the picture becomes even more complicated because of caste, an

undemocratic institution which is still powerful and which, strangely enough, seems to have extended its sphere of influence under the very democratic processes of the Constitution itself.

"The situation, complex as it was, has been made critical by recent development which threatened both national unity and social progress. As education is not rooted in the traditions of the people, the educated persons tend to be alienated from their own culture. The growth of local, regional, linguistic and state loyalties tend to make the people forget 'India'.

"The old values, which held society together, have been disappearing and there is no effective programme to replace them by a new sense of responsibility, innumerable signs of disorganisation are evident everywhere and are continually on the increase."<sup>1</sup>

In order to strengthen social and national integration the Education Commission has suggested that efforts should be made on all fronts such as economic, social, cultural and political because without social and national integration no social and national progress is possible. The Education Commission pointed out that since economic, social, cultural and political problems were interconnected efforts must be made keeping in view the following points :—

1. Confidence in the nation's future.
2. A continuous rise in the standard of living for the masses and the reduction in unemployment and the disparities in development between different parts of the country, all of which are essential to promote a sense of equal opportunity in political, economic and social terms.
3. A deep sense of values and obligations of citizenship and a growing identification of the people *not* with sectional loyalties but with the 'nation' as a whole.
4. Assurance of good and impartial administration, equal treatment for every citizen, in fact and not merely in law, based on the integrity of public services.

5. Mutual understanding and respect for the culture, traditions and ways of life of different sections of the nation.

The Education Commission was of the view that education should play a very important role in promoting social and national integration by taking the following steps :—

1. Introducing a common system of public education.
2. Making social and national service an integral part of education at all stages.
3. Developing all modern Indian languages and taking necessary steps to enrich Hindi as quickly as possible so that it is able to function effectively as the official language of the Union.
4. Promoting national consciousness.<sup>1</sup>

#### 6. PROMOTION OF NATIONAL CONSCIOUSNESS

In the context of social and national integration, the promotion of national consciousness assumes extreme importance. In view of the Education Commission, “promoting national consciousness should be made objective of the school system. This should be attempted through the promotion of understanding and revaluation of our cultural heritage and the creation of a driving faith in the future towards which we aspire.”<sup>2</sup>

1. With a view to promoting the understanding of the cultural heritage of India, it is necessary to have “well-organised teaching of the languages and literatures, philosophy, religions and history of India and by introducing the students to Indian architecture, scriptures, painting, music, dance and drama.”<sup>3</sup>

2. With a view to promoting greater understanding among the people residing in different parts of India, it has been suggested by the Education Commission that, “It would be desirable to promote greater knowledge, understanding and appreciation of the different parts of India by :

(a) Including their study in the curricula,

1. Ibid, pp. 9-10.
2. Ibid, p. 614.
3. Ibid, p. 614.

- (b) by the exchange of teachers wherever possible,
- (c) by the development of fraternal relations between educational institutions in the different parts of the country, and
- (d) the organisation of holiday camps and summer schools on an inter-state basis designed to break down regional and linguistic barriers.”<sup>1</sup>

3. With a view to creating a strong faith in the future of India the Education Commission has suggested that attempts must be made to streamline the courses in citizenship. In other words, the teaching of civics must emphasise good citizenship, a knowledge of the principles of Constitution and the great human ideals and values enshrined in the preamble of the Constitution.

4. It is also necessary that students understand fully the nature of socialist society which is real goal in India.

5. While promoting the national consciousness, care should be taken to avoid contradiction between national consciousness and international understanding. Both are complementary because without national understanding no international understanding can be really possible.

## 7. SUMMARY

The role of education in bringing about national unity and integration is extremely significant. It is through education that a country preserves its cultural heritage as well as unity.

When we try to study the problem of national integration our attention is drawn towards its nature and definition. Chiefly, national integration refers to that sentiment which binds the peoples of a country together. In other words, by national integration we mean that emotion and sentiment which is paramount in the life of the members of a nation.

There are several forces of disintegration in the country which are jeopardising national unity. The Sampurnanand Committee on Emotional Integration discovered that the following factors were responsible for weakening national integration :

1. Ibid.

(1) Casteism and communalism; (2) Religious bigotry and intolerance; (3) Regionalism; (4) Linguism; (5) Reorganisation of States on Linguistic basis; (6) Social and economic factors; (7) Party politics and exploitation by political parties; (8) Illiteracy and lack of proper education; (9) Lack of patriotism; (10) Corruption, narrow-mindedness and lack of character; (11) Lack of common goal.

In order to provide effective education for national integration school and college curriculum should be reoriented to suit the needs of a secular democratic and socialistic society.

In order to strengthen social and national integration the Education Commission has suggested that efforts should be made on all fronts such as economic, social and political because without social and national integration no social and national progress is possible.

## CHAPTER 22

### NATURE AND REMOVAL OF PREJUDICES

The committee on Emotional Integration has pointed out that there were certain trends which undermine the unity of India. While studying the role of education in national integration, we became familiar with the forces of disintegration. The forces of disintegration are reinforced by prejudices based on caste, religion, province, language etc. It is, therefore, necessary that we understand the nature of prejudices as well as the methods to remove them.

#### 1. DEFINITION OF PREJUDICE

The word 'prejudice' is derived from the Latin word *praejudicium* which means pre-judgement, that is, judgement is made before any facts are considered.

In Webster's *New International Dictionary* (2nd. ed.) various meanings of this term have been given.

The first meaning of prejudice is "injury or damage due to some judgement or action of another as in disregard of a person's right. . . ."

The second meaning of prejudice is "a pre-conceived judgement or opinion; leaning toward one side of a question from other considerations than those belonging to it. . . ."

Prejudice also means something detrimental or damaging. It is a kind of opinion or judgement made beforehand or without due examination.

Thus the term prejudice, broadly speaking, means an opinion or judgement based on preconceived ideas.

According to Kimball Young<sup>1</sup> prejudice is a form of stereotype. The term stereotype means a relatively simple cogni-

1. Kimball Young, *A Handbook of Social Psychology*, Kegan Paul, Trench, Trubner, London, 1946, Chapter XI.



tion specially of a social group. It is also pointed out that stereotypes tend to be widely shared by members of a given society.

Thus stereotypes make an individual to judge others on the basis of the stereotypes of the group to which that individual belongs. In other words, stereotypes tend to make a person think irrationally and encourage him to have preconceived ideas and notions.

Kimball Young points out that prejudice is "a perversion of rational judgement by self-interest or group-interest. It is usually accompanied by strong emotional likes or dislikes. Like most stereotypes and myths, it is particularly effective because it carries with it strong feeling—emotional tone."<sup>1</sup>

According to Krech and Crutchfield, "strictly speaking prejudice means pre-judgement; a man, who has prejudices, has beliefs that are established prior to the revelation of the pertinent objective facts and that by their strength tend to predetermine the way in which the new perceptions will emerge."<sup>2</sup>

## 2. NATURE OF PREJUDICES

Britt while dealing with the problem of judgements of other persons has discussed the nature of prejudice and pointed out that it is related with the problem of open-mindedness. Even educated people who have studied philosophy and science have shown certain kinds of prejudices thereby indicating the lack of open-mindedness to some extent.

If we examine our beliefs and try to find out the facts in support of those beliefs, we shall immediately come to know that many of our beliefs have little scientific support and we have developed them through association.

Britt<sup>3</sup> has defined prejudice as "a premature or biased opinion." He quotes Ogburn who defines prejudice as "a hasty judge-

1. Ibid, p. 258.

2. David Krech and Richard S. Crutchfield, *Theory and Problems of Social Psychology*, New York. McGraw-Hill Book Co., 1948.

3. Stuart Henderson Britt, *Social Psychology of Modern Life*, New York, Rinehart & Co., Chapter X.

ment or opinion formed without due examination.” Further Britt explains that formation of prejudice is not a deliberate process. According to him it is an unconscious process.

Most of the people are not aware of their prejudices and how they get them. It is possible for a person to acquire awareness of his prejudice and try to remove them. Main features of prejudice have been discussed by Kimball Young and he has suggested that the foundation of prejudice lies in frustration and aggression.

An individual may experience aggression within his family during socialization or in other groups in which he takes part. Nonetheless it is evident that the roots of prejudice lies in aggression and make an individual to form such opinions or attitudes of others as will make him express unconsciously his aggression towards those who have frustrated his wish or created dissatisfaction in him. In other words, a kind of ‘personal-social conditioning’ takes place.

(1) The nature of prejudice is such that it makes a person blind to objective realities of life. In other words, he becomes incapable of impartial behaviour and thinking.

(2) Prejudice affects a person to such an extent that he begins to justify his prejudicial acts by collecting wrong facts and expressing biased opinion. For example, those of us who believe in caste system may have prejudices against some caste and try to remember such myths about those castes as will support our caste prejudice.

(3) A prejudiced person is unable to assess a matter correctly and objectively in which he is involved personally and socially to the extent that he is conditioned to a particular way of thought and action.

(4) Kuppuswamy<sup>1</sup> has pointed out that prejudice is based upon unfounded judgement or no personal judgement at all.

1. B. Kuppuswamy : *An Introduction to Social Psychology*, Bombay, Asia Publishing House, 1961, Chapter XIV.

(5) Another feature of prejudice is that it is unfavourable towards some group. In other words, prejudices are unfavourable.

(6) Newcomb has rightly pointed out that, "that a prejudice is . . . an unfavourable attitude—a predisposition to perceive, act, think and feel in ways that are 'against' rather than 'for' another person or group."

(7) In prejudice this negative element is always present. A prejudiced person always thinks in term of 'against' something.

(8) Another important aspect of prejudice is that generally it is shared by the whole group. In other words, prejudices are generally prevalent on a large scale in a group. It is very rare to find such prejudices as are not shared by others.

(9) Finally, we have to note that prejudice is always rationalised. A prejudiced person is able to give a number of 'convincing' reasons for his prejudices against some caste, community or province.

### 3. DEVELOPMENT OF PREJUDICES

There was a time when some psychologists thought that prejudice was like an instinct and some people had it right from their birth. But studies have shown that prejudices are acquired and individuals learn them as they learn to love or to hate. So in the development of prejudice the first important point is that it is acquired by a growing child in his family and other primary groups. As a matter of fact development of prejudice is closely related to the processes of socialization.

There are certain elements in the processes of socialization prevalent in various societies which tend to develop prejudices. Observations have indicated that by and large young children among themselves do not have any prejudice. It is the parents who gradually teach them to keep away from certain people.

When children grow, they begin to differentiate on the basis of their learning and experiences. And during the course of

differentiation children learn to discriminate and gradually develop prejudices.

Studies by social psychologists in the Western countries have shown that children develop prejudices as they grow in age and experience.

For example, a study by Clark and Clark had revealed that there is racial identification and preference among Negro children. For the purpose of experiment the investigators took 233 Negro children whose age range was from three to seven years. These Negro children were presented four dolls, two brown with black hair and the remaining two white with yellow hair. The subjects of the study were required to sort out those dolls that looked like a coloured children and white children. The findings indicated that only 86% of the three year old children and 100% of the seven year old children were able to identify the dolls correctly.

It is evident from this study that seven year old Negro children could discriminate among the white and the coloured and by the age of seven year old children discrimination was 100%. Likewise there were other studies which had been made by American psychologists to find out the racial differences in prejudices among children.

As stated above, development of prejudices takes place within the family and other primary groups. Parents, teachers and leaders of the community tend to encourage almost unconsciously development of prejudices among children. It may be pointed out that prejudices are developed within a community or a social group as a result of insecurity felt by that group. In order to safeguard itself a group might develop certain kinds of prejudices against those who threaten its existence.

Generally members of a minority group have prejudices against the members of majority group. It is also possible to find that members of majority group have certain prejudices against the minority group. As a matter of fact when inter-group relations are not harmonious prejudices are bound to be developed.

Giddings has given a number of causes responsible for the development of prejudices. According to him, members of a group are forced to live together and thereby develop a kind of fellow feeling which is not possible in a group with which individuals do not have any contacts. The development of prejudice takes place when various groups do not come in contact or remain in isolation.

Another important factor in the development of prejudice is the customs and manners prevalent in a social group. People tend to follow their cultural practices with strong biases and develop prejudices against those who follow different customs.

It has also been pointed out by Giddings that certain myths and beliefs indirectly encourage development of prejudices. Belief in the existence of super-natural powers have been responsible for certain groups developing certain kinds of prejudices against those who do not believe in mysterious and super-natural powers.

Social and economic institutions have also tended to place in advantageous position certain castes and communities thereby encouraging the development of prejudices. In India the caste system is an important factor in the development of prejudices.

Finally, there may be a geographical factor responsible for the development of prejudices. By facts of geography a social group might be kept in isolation from others and thus have no opportunity to develop healthy inter-group relations. Under such circumstances it is quite likely that the members of such under-developed groups might develop certain kinds of prejudices. As a matter of fact all kinds of social and cultural discrimination directly or indirectly help in the development of prejudices.

It has also been discovered that certain communities or social groups try to compensate their lack of social influence or prestige by developing certain types of prejudices.

As indicated earlier the roots of prejudice lie in frustration and aggression. It is, therefore, necessary to realise that when-

ever parents, teachers or preachers try to point out the greatness of their society or country and minimise the importance of other societies and religions they are encouraging the development of prejudices.

#### 4. TYPES OF PREJUDICES

Prejudices can be of many types and they can be classified on the basis of biological and cultural differences. People of a particular race have a particular colour and, therefore, racial division of mankind has also led to the development of racial prejudices.

We can say that one type of prejudice is based upon the differences in race and colour. Sometimes people differentiate on the basis of odour of their bodies. For example, it has been noted that peoples living in mountainous regions are unable to take daily bath and, therefore, they develop a particular type of odour. People try to avoid unfamiliar odour and thus develop a type of prejudice based on bodily odour.

Among the cultural factors that are responsible for prejudices it can be noted that differences in religion are responsible for religious prejudices. Likewise differences in economic objectives and ideals are responsible for economic prejudices. It has been found that people of upper class are generally prejudiced against the people of lower class. Likewise there can be a political prejudice based on the differences on political ideology.

The socialist might be prejudiced against a democrat or a congressman. We have already mentioned that in our country caste prejudice is found. So another type is that of caste prejudice.

To sum up, it can be stated that types of prejudices are determined on the basis of those factors that are responsible for division, discrimination and differentiation amongst various peoples.

#### 5. REMOVAL OF PREJUDICES

As we know prejudices are acquired and, therefore, they can

be removed also. For removal of prejudices it is necessary to provide such environment as will help in the growth of healthy group relations. In other words, the environment within the family, school and other social groups should be such as will enable children and adults of different groups to come in closer contact. We have to attempt a kind of emotional integration among the various sections of the society.

The second thing which could be done relates to the influence of the teacher. It has been found that teachers, by their opinions and beliefs as well as behaviour, can help in the removal of prejudices. For example, while teaching history a teacher can point out certain facts or give certain statements which will help in the removal of prejudices against certain groups.

In the study of Indian history there has been a deliberate effort on the part of communal historians to express prejudicial opinions against certain minority groups. But a teacher can also play a positive role in the development of desirable social attitudes and removal of prejudices. If the teacher believes in healthy inter-group relations he can provide desirable inter-groups relations to students

In a school students belonging to different religions or castes should be encouraged to have inter-caste dinners and social activities. It should be a common practice in the hostels to employ bearers and cooks of different castes and religion. These practices will gradually remove caste and religious barriers.

For removal of prejudices mass media of communication like press, radio and cinema can be gainfully employed. Such stories and articles can be published in the periodicals, newspapers etc. as tend to point out the evil effects of prejudices and public opinion for removing prejudices. Likewise plays and talks can be broadcast on the radio which help in the removal of prejudices. Films dealing with inter-group harmony can also be prepared and shown to the people at large. Thus it is possible to remove and gradually eliminate prejudices which create disunity and produce disintegration in a society.

As stated earlier one of the best means of removing prejudices will be social contacts and relations between members of different groups. The government can also help in the removal of prejudices by passing certain laws as well as by introducing such practices as eliminate any kind of discrimination in the matters of appointment of transfers.

In our country the Constitution guarantees equal rights and opportunities to all irrespective of caste, colour, creed or sex. This guarantee should be made real by the government through its policies and practices. Thus it is evident that prejudices can be removed and healthy social attitudes developed.

## 6. SUMMARY

A careful study will show that disruptive factors in India are the results of prejudices developed in the minds of people by various agencies of socialization and education.

The word 'prejudice' is derived from the Latin word *praejudicium* which means pre-judgement, that is, judgement is made before any facts are considered.

Kimball Young points out that prejudice is "a perversion of rational judgement by self-interest or group-interest. It is usually accompanied by strong emotional likes or dislikes. Like most stereotypes and myths, it is particularly effective because it carries with it strong feeling-emotional tone."

Britt has defined prejudice as "a premature or biased opinion". He quotes Ogburn who defines prejudice as "a hasty judgement or opinion formed without due examination."

The nature of prejudice is such that it makes a person blind to objective realities of life.

Prejudice affects a person to such an extent that he begins to justify his prejudicial acts by collecting wrong facts and expressing biased opinion.

A prejudiced person is unable to assess a matter correctly and objectively in which he is involved personally and socially to the extent that he is conditioned to a particular way of thought and action.



In the development of prejudice the first important point is that it is acquired by a growing child in his family and other primary groups.

There are certain elements in the processes of socialization prevalent in various societies which tend to develop prejudices.

Parents, teachers and leaders of the community tend to encourage almost unconsciously development of prejudices among children.

In India the caste system is an important factor in the development of prejudices.

Whenever parents, teachers or preachers try to point out the greatness of their society or country and minimise the importance of other societies and religions they are encouraging the development of prejudices.

Prejudices can be of many types and they can be classified on the basis of biological and cultural differences.

For removal of prejudices it is necessary to provide such environment as will help in the growth of healthy group relations.

Teachers by their opinions and beliefs as well as behaviour can help in the removal of prejudices.

If the teacher believes in healthy inter-group relations he can provide desirable inter-group relations to students.

For removal of prejudices mass media of communication like press, radio and cinema can be gainfully employed. Such stories and articles can be published in the periodicals, newspapers etc. as tend to point out the evil effects of prejudices and educate the public opinion for removing prejudices.

## CHAPTER 23

### FREEDOM AND EDUCATION

In any free country one of the functions of education is to convey the correct concept of freedom to its citizens. A wrong notion of freedom may lead to chaos. Unfortunately in our country strikes and unrest, which have become so common, may be the results of a wrong notion of freedom.

Freedom in modern educational theory occupy a central place because a proper understanding of this concept will help the teacher to understand the various approaches to education. About the nature of freedom there has been no one opinion and it has been rightly pointed out by some thinkers that it is extremely difficult to define freedom. But we shall try to understand this term as far as possible.

#### 1. NATURE OF FREEDOM

Normally freedom has as its synonym the term liberty and about liberty Abraham Lincoln has said, "The world has never had a good definition of liberty....." There is another word, 'independence' which also stands for freedom. But the main thing about freedom is that it is indicative of a kind of self-sufficiency which enables the individual to do what he wills.

Philosophically freedom indicates "The autonomy or self-determination of rational beings, meaning the ability of man to think, will and act at least partially in terms of reasonable ideals and not to be completely forced to each thought or action by biological mechanisms and environmental stimuli."<sup>1</sup>

According to John Dewey, "Freedom is the 'release of capacity from whatever hems it in'.<sup>2</sup> In other words, Dewey considers

1. C. V. Good (ed.) : *Dictionary of Education*, New York, Mac Graw Hill Book Co., 1959
2. John Dewey : *Reconstruction in Philosophy*, New York, Holt.

freedom as a state of feeling relieved from inner tensions. Nonetheless, it is quite obvious that freedom implies lack of restrictions and barriers in working according to one's wishes.

Discussing the nature of freedom in social relationships, Follett has rightly pointed out:

"The essence of freedom is not irrelevant spontaneity but the fullness of relation. We do not curtail our liberty by joining with others; we find it an increase all our capacity for life through the interweaving of willings. It is only in a complex state of society that any large degree of freedom is possible, because nothing else can supply the many opportunities necessary to work out freedom."<sup>1</sup>

Thus Follett finds freedom in such a social relationship which is based upon willing co-operation between the individuals and which does not have any element of compulsion. Spontaneous social relationships with willing co-operation produce freedom.

The nature of freedom is better revealed in the following statements:—

1. In giving freedom to the slave, we assure freedom to the free, honourable alike in what we give and what we preserve. (Abraham Lincoln)
2. The cause of freedom is the cause of God! (W. L. Bowles)
3. A world founded upon four essentials of freedoms. The first is freedom of speech and expression, everywhere in the world. The second is freedom of every person to worship God in his own way, everywhere in the world. The third is freedom from want... everywhere in the world. The fourth is freedom from fear... everywhere in the world. (Franklin D. Roosevelt)
4. No freedom is real if it does not secure freedom of mind. (Dr. S. Radhakrishnan)

And finally a quotation from Mahatma Gandhi which is indicative of our attitude toward freedom :

1. M. P. Follett : *The New State*, New York, Longmans Green, 1920, p. 69.

"I value individual freedom but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of the beast of the jungle. We have learnt to strike the mean between individual freedom and social restraint."<sup>1</sup>

## 2. FREEDOM AND CULTURE

Freedom is intimately related with culture because no individual is born free. By birth he is helpless. But his culture provides him all assistance and strength so that he gradually gains freedom to be himself. It has been stated by G. S. Counts that :

"There is the fallacy that man is born free. As a matter of fact he is born helpless. He achieves freedom, as a race and as an individual, through the medium of culture. The most crucial of all circumstances conditioning human life is the birth into a particular culture."

He further points out that, "Being nurtured on a body of culture, however backward and limited it may be, comparatively the individual is at once imposed upon and liberated. The child is terribly imposed upon by being compelled through the accidents of birth to learn one language rather than another, but without some language man would never become man."<sup>2</sup>

In this statement we find how the individual is bound by birth to a particular culture and yet how he attains his freedom. As pointed out by Counts, we have to learn a language because we are born into a culture. Nonetheless, the same language becomes an instrument of individual's freedom because through it the individual acquires knowledge which is power to be free from prejudices and narrowness of mind.

In *Democracy and Education*, Dewey has considered the function of freedom and its essential features. He points out,

1. Krishna Kripalani : *All Men are Brothers*, Ahmedabad, Navajivan Publishing House, 1960, p. 186.
2. George S. Counts : *Dare the School Build a Social Order ?* New York, John Day, 1932, pp. 13-14.

"The essence of the demand for freedom is the need of conditions which will enable an individual to make his own special contribution to a group interest and to partake of its activities in such ways that social guidance shall be a matter of his own mental attitude and not a mere authoritative dictation of his acts."<sup>1</sup>

Here we observe that freedom is a condition of life which permits an individual to do his best in terms of his native capacities and abilities and there is no one to demand from him a particular type of work. The individual is free to follow the course of his action according to the dictates of his mental ability.

In other words, society has to permit the individual to develop his unique mental powers so that he could serve the society at his best. If there is any outside interference he may not be able to give his best to the society.

Emphasising the conditions favourable to effective thinking, Dewey draws out attention to this fact that effective thinking naturally leads to freedom. According to him, "If attention is centred upon the conditions which have to be met in order to secure a situation favourable to effective thinking, freedom will take care of itself."<sup>2</sup>

Historically, the concept of freedom has been very well emphasised by *Rousseau*. In this connection, it is stated by Rusk<sup>3</sup> that freedom for Rousseau was self-determinism. In other words, Rousseau considers judgement or determination by a person as his freedom. If one is able to decide freely it is indicative of his freedom.

*Froebel* is another great educator who has emphasised freedom in education. He considers freedom an essential feature of good education. If the child is taught properly he will naturally feel free. Thus we notice that freedom is the result of inner growth. The individual builds certain attitudes of mind which lead him to

1. John Dewey : *Democracy and Education*, New York, The Macmillan Co., 1916, p. 352.
2. Ibid, p. 355.
3. Robert R. Rusk : *The Doctrines of the Great Educators*, London, Macmillan & Co. Ltd., 1955, p. 176.

work and behave in such a manner as results into spontaneity and full expression of the self.

### 3. SOCIETY AND FREEDOM

The nature of society is intimately related to the degree of freedom allowed to people. In a free society, individuals have full freedom for self-expression and choice. In a totalitarian society, freedom is curtailed in the name of public good and welfare. In other words, it may be stated that social and political conditions in a society determine the amount of freedom to be given to people.

The great leader Lokmanya Tilak had declared, "Freedom is our birth-right." There is no doubt about it. In a civilized society, slavery of all kinds is forbidden. As a matter of fact, degree of freedom enjoyed by people in a society is indicative of their civilization. Only barbarians and backward peoples deny freedom. Civilized people all over the world stand for freedom.

### 4. FREEDOM IN EDUCATION

In education, which is not only a means to preserve civilization and culture, but also an instrument of progress, freedom is a valuable concept. Great and liberal educators have always pleaded for freedom which is the birth-right of every individual. In modern times, Maria Montessori pleaded for such a revolution which will bring universal liberation. She writes :

"Man must gather together all his values and energies, he must develop them and prepare himself for his liberation. . . Either education contributes to a movement of universal liberation by showing the way to defend and raise humanity or it becomes like one of those organs which have shrivelled up by not being used during the evolution of the organism."<sup>1</sup>

### 5. EDUCATION IN FREEDOM

We have seen how freedom in education leads to full development of personality. Now we have to consider the problem of

1. Maria Montessori : *The Formation of Man*, Adyar, 1962, pp.17-18.

providing proper education in freedom. Freedom is a value which has to be acquired through education. If an individual receives desirable education in freedom, he is likely to develop desirable values and attitudes as will enable him to accept the following five propositions and work for them :

1. "The achievement of freedom of various kinds is of vital importance to human beings." According to Hughes and Hughes, "It is in a sense ultimate aim of education."

2. "Freedom can be achieved only within a framework of controls, limitations or authorities of many kinds." In other words, there cannot be unlimited freedom. Freedom within limits of individual needs and social order is desirable. This has to be learnt by an individual. Freedom which has no relationship with discipline is mere chaos.

3. "The achievement of many kinds of freedom where the conflicting interests of people are concerned needs a basis of good human relationships." This proposition points out the factor of individual differences and the need for social adjustment. With charity, tolerance and good-will people can live and work happily. This is again a point which is to be an essential feature of education in freedom.

4. "Freedoms are attained and sustained by the willing acceptance of various forms of genuine authority." This is again an important lesson in education for freedom. Pupils have to learn to respect authority, i. e., they should be disciplined.

5. "Discussion guided by wise leadership in an atmosphere of freedom is necessary for the creation of acceptable forms of genuine authority such as the authorities of law and truth."<sup>1</sup> In other words, obedience to authority is possible when there is proper leadership. When a teacher fails in providing leadership, his students get astray.

#### 6. FREE PROGRESS SYSTEM

The dynamic aspect of freedom in education and education

1. Hughes and Hughes : *Education : Some Fundamental Problems*, Longmans, 1960.

in freedom can be seen in the free progress system as practised by the Sri Aurobindo International Central of Education, Pondicherry. In this system the two central, basic and fundamental concepts are freedom and progress. It is accepted in this system that no progress is possible without freedom given to a student in learning.

The salient features of the free progress system are well described in a booklet on the International Centre of Education at Sri Aurobindo Ashram. The meaning and significance of the free progress system have been explained in the booklet<sup>1</sup> as given below.

All education aims at the progress of the students. But the question is : how to ensure this progress ? The ordinary methods include the routine pursuit of a syllabus, exposure to a series of lectures and finally a system of examination which decide the promotion or failure of students.

These methods, it is universally agreed, are so rigid and so deadening in their effect that they need to be radically changed. Indeed, a new system of ensuring the progress of the students has to be discovered and implemented.

And, first, what is Progress ? Is it an increasing amassing of information ? Is it even a development of certain skills ? Or is it a development of the psychological abilities of adaptability, discovery, invention, manipulation, ideation and organisation ? Is it the training of the mind to deal with large and universal ideas so as to be able to reconcile and unite by some kind of dialectic opposing or conflicting systems of thought ? Or else can it be a development of body, life and mind so as to arrive at a harmony among them by the governance of Reason ?

Or should we not mean by progress a discovery of an inner principle of guidance, which holds in it the light and truth of the development, harmony and perfection of our body, life and mind ? And shall we not even go farther and say that true progress is an

1. From the *Brochure* of the International Centre of Education at Sri Aurobindo Ashram, pp. 5-11.



ever-open step towards a total revolution of our entire being and consciousness so as to transform all the limitations to which man as an evolutionary being is subject ?

And, again, is it not irrational to set a standard of progress uniform for all ? Or is it not wiser, although more difficult, to consider each individual as a special centre having his own unique rhythms and stations of progress and thus to assess each individual's progress by standards appropriate to each individual ?

The idea of Free Progress is precisely an answer to the above questions. For, if man is not the last term of evolution, if Reason is not the true or highest governor of life, if the general aim of human life is to discover one's inmost and highest principles and to transform by their light and power the entire mode of one's present embodied mental life, and if the specific aim of each individual is to be special or unique centre of a higher action according to the rhythms of that action, then education must be a process of free progress so organised.

- (i) as to give to each one the possibility to discover his own line of development in accordance with his inner truth of being,
- (ii) to give the possibility of progressing at one's own pace of progress, and
- (iii) thus, ultimately, to enable him to take the charge of his own development.

Education is a process of a harmonious and progressive wakening; education is a process of self-revelation of knowledge which is within, and, as Sri Aurobindo has said, "The first principle of teaching is that nothing can be taught." Education is a process of the discovery of one's true place and function in the totality of existence and of the progressive lifting of one's station to the highest possible reach of consciousness and action.

This is the truth of education underlying the Free Progress System. It is free because it is not prefabricated; it is free because it is not imposed on any individual; it is free because it encourages each one to break the limitations of the past and to open to

an exploration of new future possibilities; it is free because it is guided, not from without, but by oneself, by one's inner self, one's inner soul. In the words of the Mother, "Free Progress is progress guided by soul and not enslaved by habits, conventions and preconceived ideas."

## 7. SALIENT FEATURES OF THE FREE PROGRESS SYSTEM

A brief description of the salient features of such a structure that is growing at the Ashram as a result of several experiments made there in this direction is given below :

(a) The structure is oriented towards the meeting of the varied needs of the students, each one of whom has his own special problems of development.

(b) It is not merely the 'subjects' of study that should count in education; the aspiration, the need for growth, experience of freedom, possibility of educating oneself, self-experimentation, discovery of the inner needs and their relation with the programme of studies, and the discovery of the aim of life and the art of life—these are much more important, and the structure of organisation must provide for them.

(c) In this system, each student is free to study any subject he chooses at any given time; but this freedom has to be *guided*: the student should experience freedom; but it might be *misused*; the student has therefore to be watched with care, sympathy and wisdom; the teacher must be a friend and a guide, must not impose himself, but may intervene when necessary. The wastage of opportunities given should not be allowed indefinitely. But when to intervene depends upon the discretion of the teacher.

(d) A great stress falls upon the individual work of the students. This individual work may be a result of the student's own wish to follow a particular topic of interest; or it may be a result of a suggestion from the teacher but accepted by the student. It may be of the nature of a follow-up of something explained by the teacher or it may be of the nature of an original line of inquiry.

This "Individual work" may be pursued in several different ways:—

- (i) by a quiet reflection or meditation;
- (ii) by referring to books or relevant portions of books suggested by the teacher;
- (iii) by working on "work sheets" prepared for the students by the teachers;
- (iv) by consultation or interviews with the teacher;
- (v) by carrying out experiments;
- (vi) by solving problems;
- (vii) by writing compositions;
- (viii) by drawing, designing, painting, etc.

or

- (ix) by any other work such as decorating, cookery, carpentry stitching, embroidery, etc.

(e) There are topics in each subject where lectures are useful; and for these topics, lectures are organised; but these lecture classes are comparatively fewer than those obtained in the classical system. This necessitates the announcement of time-tables every week.

(f) There are also classes of discussions between teachers and students and between students and students. These discussion classes again are not compulsory. However, the discussions do not pertain merely to academic subjects; they often centre round the individual needs of growth, and thus they provide an opportunity for guiding the students in their inner search.

(g) In each subject, there are topics which more easily yield to the project system; teachers therefore announce a few projects in each subject, and students according to their choice select at least a minimum number of projects for which they collectively or individually work and produce charts, monographs, designs, etc. which are periodically exhibited for the benefit of the whole school.

(h) The role of the teacher in this system may be summarised as follows :

To aid the student in uncovering the inner will to grow and to progress—that should be the constant endeavour of the teacher;

To evolve a programme of education for each student in accordance with the felt needs of the student's growth; to watch the students with deep sympathy, understanding and patience, ready to intervene and guide as and when necessary, to stimulate the students with striking words, ideas, questions, stories, projects and programmes; this should be the main work of the teachers.

But to radiate inner calm and cheerful dynamism so as to create an atmosphere conducive to the development of higher faculties of inner knowledge and intuition—that may be regarded as the heart of the work of the teachers.

(i) An adequate organisation of the above working of the Free Progress System would need the following :

(1) A Room or Rooms of Silence, to which students who would like to do uninterrupted work or would like to reflect or mediate in silence can go as and when they like;

(2) Rooms of Consultations, where students can meet their teachers and consult them on various points of their seeking.

(3) Rooms of Collaboration, where students can work in collaboration with each other.

(4) Lecture Rooms, where teachers can hold discussions with their students and where they can deliver lectures—short or long—according to the need.

The study of each subject can be so directed that it leads ultimately to the discovery of the fundamental truths underlying the subject. These fundamental truths form ultimately a unity, and at a higher stage a philosophical study of this unity would itself contribute to the deepening of the sense of Truths which directly helps in the maturity of the psychic and spiritual or yogic aspiration.

The sense of the unity of the truths would also contribute to the reconciliation of the various branches of knowledge, thus leading to the harmony of Science, Philosophy, Technology and Fine Arts. In the spiritual or yogic vision, there is an automatic perception of this unity, and in the teaching of the various subjects the teacher can always direct the students to this unity.

In the words of Sri Aurobindo : "The Yogin's aim in the sciences that make for knowledge should be to discover and understand the workings of the Divine Consciousness—Puissance in man and creatures and things and forces, her creative significances, her execution of the mysteries, the symbols in which she arranges the manifestation. The Yogin's aim in the practical sciences, whether mental and physical or occult and psychic, should be to enter into the ways of the Divine and his processes, to know the materials and means for the work given to us so that we may use that knowledge for a conscious and faultless expression of the spirit's mastery, joy and self-fulfilment.

"The Yogin's aim in the Arts should not be mere aesthetic, mental or vital gratification, but, seeing the Divine everywhere, worshipping it with a revelation of the meaning of its works, to express that One Divine in gods and men and creatures and objects. The theory that sees an intimate connection between religious aspiration and truest and greatest Art is in essence right; but we must substitute for the mixed and doubtful religious motive a spiritual aspiration, vision, interpreting experience."

The above-mentioned system of Free Progress Classes and the new vision of the unity of knowledge necessitate new types of text-books and reference books. And here too, the teachers in the Ashram are engaged in the writing of such new books. This work is a most pioneering adventure in education, and it has involved teachers in a long, difficult and arduous path of Research.

It is evident that education and freedom cannot be separated. No real and worthwhile education is possible without freedom in learning and teaching. In other words, both students and

teachers must feel free while participating in the dynamic process of education. The Free Progress System, as evolved at the International Centre of Education at Sri Aurobindo Ashram, is a unique gift to modern educators and this system can be followed with advantage.

### 8. SUMMARY

Freedom in modern educational theory occupy a central place because a proper understanding of this concept will help the teacher to understand the various approaches to education.

According to John Dewey, "Freedom is the release of capacity from whatever hems it in."

Freedom is intimately related with culture because no individual is born free. By birth he is helpless. But his culture provides him all assistance and strength so that he gradually gains freedom to be himself.

Freedom is a condition of life which permits an individual to do his best in terms of his native capacities and abilities and there is no one to demand from him a particular type of work.

The nature of society is intimately related to the degree of freedom allowed to people. In a free society, individuals have full freedom for self-expression and choice.

In education, which is not only a means to preserve civilization and culture, but also an instrument of progress, freedom is a valuable concept. Great and liberal educators have always pleaded for freedom which is the birthright of every individual.

Freedom is a value which has to be acquired through education. If an individual receives desirable education in freedom, he is likely to develop desirable values and attitudes.

Education is a process of the discovery of one's true place and function in the totality of existence and of the progressive lifting of one's station to the highest possible reach of consciousness and action.

This is the truth of education underlying the Free Progress

System. It is free because it is not prefabricated; it is free because it is not imposed on any individual; it is free because it encourages each one to break the limitations of the past and open to an exploration of new future possibilities; it is free because it is guided, not from without, but by oneself, by one's inner self, one's inner soul.

In the Free Progress System, each student is free to study any subject he chooses at any given time; but this freedom has to be *guided*; the student should experience freedom; but it might be *misused*; the student has therefore to be watched with care, sympathy and wisdom; the teacher must be a friend and a guide, must not impose himself, but may intervene when necessary.

## CHAPTER 24

### DISCIPLINE AND EDUCATION

The nature of discipline is revealed if we study the origin of "discipline". Discipline is derived from 'disciple.' The characteristics of a disciple are that he submits himself willingly to the care and control of his master. A disciple has to follow the doctrines of his master and spread them.

At this point it is desirable to note the difference between disciple, pupil and student. Disciple "always implies personal adherence to the views or doctrines of one's master or teacher. . . Pupil suggests more of the teacher's personal care. . . . Student, as here compared, is the general term for those in attendance at a higher institution of learning. . . ."

Thus it is obvious that a disciple has to follow his teacher with all his mind and soul. For this he has to be disciplined.

#### 1. MEANING OF DISCIPLINE

Let us examine the various meanings of the word "Discipline". According to *Webster's New International Dictionary*, there are six meanings attached to the word 'discipline': (1) Teaching; instruction; tutoring. (2) (a) That which is taught to pupils; teachings; learning; doctrine. (b) A branch of knowledge acquired through study and research requiring scholarly training. (3) Training or course of training which corrects, moulds, strengthens, or perfects, especially a faculty or faculties. (4) Punishment. (5) Control gained by enforcing obedience or order. (6) Rule or system of rules affecting conduct or action.

These meanings of discipline are indicative of the wide field covered by it. Discipline refers to a subject or a branch of knowledge, a method or technique of training and finally to a control.

1. *Webster's New International Dictionary*, 1958.



Discussing the various meanings of the word 'discipline', Hughes and Hughes have pointed out six different senses in which it is used : (i) Instruction imparted to disciples; (ii) Subjects of instructions; (iii) Instruction and training of subordinates aimed at producing proper and orderly conduct; (iv) Orderly conduct; (v) Order; (vi) Correction, chastisement, punishment aimed at preventing disorderly conduct.

If we examine these six approaches to discipline we note that discipline, as a subject of study, has been the first concern in the development of this world. But gradually it acquired the meaning with which we are concerned here, i.e., orderly conduct. It will be desirable that we try to understand the difference between discipline and order.

## 2. DISCIPLINE AND ORDER

There are four important points which attract our attention when we compare the terms discipline and order.

(1) The first point is that discipline is a matter of value and a result of inner growth in relation to social conduct. Thus it may be said that discipline develops from within. On the other hand, the term order' refers to the conditions which are imposed from outside. In other words, when an individual maintains quiet and does his work according to social requirements due to external pressures, he is not disciplined but merely orderly. So the first point we have to bear in mind is that order is imposed from outside and that it has no inner sanction as it is in the case of discipline.

(2) The second point is that discipline is internal and order is external. This point is more or less a kind of exposition of the first point and tries to highlight the difference between these two words. When it is said that order is external, it refers to the conditions and the environment in which an individual has to live and work. On the other hand, one may be disciplined because he or she has developed a kind of inner mechanism which invariably leads to discipline.

(3) The third point of reference between these two words draws our attention to the fact that order is based upon compulsion. An individual has to remain orderly on account of certain rules and requirements. But in case of discipline there is no compulsion and the individual may merely require some kind of persuasion to make him realise that discipline is in his own interest. In other words, there is a close relationship between order and compulsion. Likewise discipline and persuasion go together.

(4) The fourth point in regard to order and discipline refers to the fear of punishment. Order is based upon the fear of punishment. The individual is aware of the fact that if he tries to create disorder, he will receive punishment. But in case of discipline there is no fear of punishment and the individual accepts the conditions of discipline rather willingly. These are the theoretical considerations which we have to keep in mind while comparing order and discipline.

### 3. DISCIPLINE AS A MEANS

It is rather a unique feature of the word discipline that it serves as a means as well as an end. When we consider discipline as a means we are quite in agreement with the following statement :

Discipline is the means whereby children are trained in orderliness, good conduct and the habit of getting the best out of themselves. The crucial test of its soundness is whether it represents a real sense, on the part of the children, of the rightness of the behaviour that is expected of them. It cannot be considered good unless it is founded upon worthy ideas of conduct that are becoming, or have become embedded in the children's characters.<sup>1</sup>

It is evident from the above statement that discipline as a means aims at developing in children desirable social habits.

1. J. S. Ross : *Groundwork of Education Theory*, London : George G. Harrap, 1942, p 158.

In other words, the purpose of discipline is served when children acquire orderliness. But discipline is also an end in itself.

#### 4. DISCIPLINE AS AN END

When we consider discipline as an end, we emphasise the value aspect of this word. In other words, discipline stands for such a thing which is valuable. It is one of the purposes of education to develop in children the value of discipline. Dr. S. Radhakrishnan has referred to discipline as an end when he stated, "Democracy means restraint, discipline."<sup>1</sup> In other words, as democracy is an end so is discipline.

Emphasising the value of discipline in life Dr. Radhakrishnan states, "It is said that the path of life is as difficult as walking on a razor's edge. We need discipline of thought. . . . Whatever line of work you undertake, you should bring to it a honest disciplined mind."<sup>2</sup> Thus it requires no further argument that discipline is a value of life to be cherished and acquired by those who desire to work not only for their own development but also for social progress.

#### 5. DEWEY ON DISCIPLINE

In his classic work, *Democracy and Education*, John Dewey describes the essence of discipline in these words: "A person who is trained to consider his actions, to undertake them deliberately, is in so far disciplined. Add to this ability a power to endure in an intelligently chosen course in face of distraction, confusion and difficulty and you have the essence of discipline."<sup>3</sup>

Dewey considers the essence of discipline most important and he would like a disciplined person to face all kinds of difficulties with calmness and courage. As a matter of fact, in this connection Dewey emphasises the strength of character and will. It may be noted here that without the proper development of

1. S. Radhakrishnan, *Occasional Speeches and Writings*, ( II series), The Publications Division, Ministry of I & B, Government of India, 1957.
2. Ibid, p. 187.
3. John Dewey, *Democracy and Education*, New York : The Macmillan Co., 1916, p. 151.

character and will it is not possible for a person to develop in himself real discipline.

#### 6. SECONDARY EDUCATION COMMISSION ON DISCIPLINE

The development of discipline begins right in the home. But its real manifestation can be seen when the child attains the age of 14 plus. In other words, it is during adolescent period that it can be seen whether a boy or a girl loves discipline or not.

The Secondary Education Commission (1952-53) considered the place of discipline in relation to the education of character. According to the Commission, with discipline among students it is not possible to give them proper education. From the psychological point of view there are other factors such as poverty, social disparity, caste and class prejudices etc. Nevertheless now-a-days students in schools, colleges and universities are being influenced by political movements

The Secondary Education Commission makes the following observations in regard to the influence of the political movement on discipline :

“Indiscipline may take the shape of group indiscipline or individual indiscipline. Group indiscipline is the worst of the two. While as individuals many of our students are as good as students anywhere, the tendency to group indiscipline has increased in recent years. Many causes have led to this group indiscipline. Incidents of indiscipline reported from elsewhere have their demoralising effect on students.

“For various reasons under a foreign regime, acts of indiscipline become frequent, often necessitated by the political activities which were launched against a foreign government. While there may have been justification for such indiscipline under different practical circumstances, we feel that there is no justification for such acts of indiscipline after the attainment of independence.

“The democratic constitution which the country has adopted permits of the redressing of grievances through a democratic

machinery. It would be against all principles of democracy, in fact it would be against the very trend and safety of democracy, if such acts of indiscipline were to continue."<sup>1</sup>

#### 7. FACTORS PROMOTING DISCIPLINE

The Secondary Education Commission examined the factors promoting discipline and made the following suggestions :

1. Discipline should be a responsibility of parents, teachers, the general public and the authorities concerned.

2. Personal contact between the teacher and the pupil is essential and from this point of view it is necessary to maintain a proper teacher pupil ratio. Normally this ratio should be 1 : 10.

3. In school life a greater responsibility should be given to students themselves in maintaining discipline. This will help in developing a proper sense of self discipline.

4. Students should choose their own representatives and see that proper codes of conduct are observed.

5. The house system in schools with prefects or monitors or student councils should be organised with a view to maintaining a code of conduct and its observance in the school.

6. Group camps may be organised to inculcate values of discipline among students.

7. Extra curricular activities such as boy scouts, girl guides, N. G. C. etc. promote a proper spirit of discipline.

8. Elders should present good examples of discipline before the youth. If elders do not observe discipline in social life, young boys and girls are bound to get astray.

9. Elections should be fair and just and students should learn the value of discipline during elections also.

10. Students should not be encouraged to take active part in politics and political parties should not make use of them in political or civic campaigns. The government may pass a law

1. *Report of the Secondary Education Commission* (1953), Ministry of Education, Govt. of India, 1958, pp. 122-125.

in order to check the use of school children for political propaganda or election campaign.

### 8. THE TEACHER AND DISCIPLINE

The role of teacher in promoting discipline among students is extremely important. If teachers love discipline and present good examples before their students the tone of the school is improved. Unfortunately now-a-days the teacher has lost his influence over students.

Pt. Jawaharlal Nehru was of the view that, "Indiscipline among students, the fall in standards and the general deterioration in universities is largely due to the loss of leadership of teachers and the party factions and political intrigues which disfigure academic life . . . . Similarly, intrigues and party factions in Managing Committees are a major factor in the deterioration of school discipline."<sup>1</sup>

From the above it is quite evident that the leadership of the teacher among students has to be restored. This can be possible only if suitable measures are taken by the government. On 28th August, 1954, Pt. Jawaharlal Nehru wrote a letter to the Chief Ministers of the different States in India and made the following suggestion in regard to restoring the social status of teachers :

"I am sure you will agree that we must take special measures for increasing public esteem for teachers at different levels. I would suggest that you may associate teachers and their organisations to a greater extent in the formulation of educational policy and see that the social status of teachers is improved by giving them adequate recognition of all State and other public functions . . . ."<sup>2</sup>

In the context of the teacher and discipline, The Mother of Sri Aurobindo Ashram was asked a question :

Q: Certain teachers believe that you are opposed to discipline.

1. Humayun Kabir, *Letters on Discipline*, The Ministry of Education and Scientific Research, Govt. of India, 1958, p. 1,
2. Ibid.

A : For them, discipline is an arbitrary rule that they impose on the little ones, without following it themselves. It is to such discipline that I am opposed.

Emphasising the rôle of teacher in encouraging discipline, The Mother said : "Example is the most powerful instructor. Never demand of a child an effort of discipline that you do not make yourself. Calmness, evenness of mood, order, method, avoidance of useless words, ought to be constantly practised by the teacher if he wishes to inculcate them into his pupil. The teacher ought to be punctual always, come to the class a few minutes before the class hour, always properly dressed.

"And above all, in order that his pupils should never lie, he ought never to lie himself; in order that his pupils do not get angry, he should never become angry with them; and to be able to say to them in all justice, 'Rough play often ends in tears', he should never lift his hand against any of them. These are elementary and preliminary things which ought to be practised in all schools without exception.

"It is through example that education becomes effective. To say good words, give wise advice to a child has very little effect, if one does not show by one's living example the truth of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches.

"For example, you have a student who is undisciplined, disobedient, insolent; that means a certain vibration in the atmosphere which is moreover, unfortunately, very contagious; but if you do not have, *you*, in yourself, the contrary vibration, the vibration of discipline, order, humility, a quietness and peace that nothing can upset then how can you hope to have any influence ? Are you going to tell him that it should not be done ? Either he will turn worse or he will make fun of you. And if by any chance you do not have yourself the control and you become

angry, then it is finished, you lose for the whole of your life any possibility of having authority over your pupils."<sup>1</sup>

Thus the teacher has to be himself a mature, calm, quiet, sincere, straightforward, honest and selfless person. If the teacher has a harmonious personality, he is bound to produce harmony among his students.

### 9. YOUTH UNREST

In the context of education and discipline it is desirable to consider the present day youth unrest not only in India but also all over the world.

The present day youth is in revolt all over the world. Youth unrest is now a universal phenomenon. Students in well-known universities of the world are in revolt, and according to figures published by UNESCO, the number of students in revolt is rising fast. Tanneguy de-Quenetai<sup>2</sup> has stated that between 1960-65 the number of students in revolt has risen by more than 60 per cent.

It is accepted by educational authorities that not more than 10 per cent of the students in revolt are organised, but they are strong and vocal and they make their demands with backing of uncommitted youth.

*Post-War Phenomenon*—The contemporary youth unrest should be understood in its proper perspective. First of all it is a post-war phenomenon. After 1945, youth all over the world have become restless. This restlessness was termed as indiscipline in the beginning and later on other expressions have been used, such as unrest, revolt, student activism, generation conflict, etc. Nevertheless, the basic quality of the youth unrest is its dissatisfaction with the *status quo*.

The second point to be kept in view is the tremendous growth of science and technology leading to mass production and mass

1. *Sri Aurobindo and The Mother on Education*, Part II, Sri Aurobindo Society, Pondicherry, 1972, pp. 27-8.

2. Tanneguy De-Quenetai, "The Revolt of the Student Prince", *Realities*, March 1970.



culture. This has led to neglect of individuals and his creative potentialities.

*Explosion of Knowledge*—There is another phenomenon in the background of current youth unrest. It is the explosion of knowledge. New inventions and discoveries in the field of science and technology have resulted in explosion of knowledge with the result that whatever is taught to students in colleges and universities becomes obsolete after a decade. This has led to separation of education from life. In other words, obsolete knowledge is meaningless and useless for the youth of today.

*Impact of Mass Media*—Through the media of radio, television, cinema and newspapers, powerful political and economic groups are encouraging stereotyped thinking and behaviour. In other words, the modern youth is impeded in his creative expression by mass media of communications. The vested interests all over the world find security in maintaining the *status quo*. But without political and social change, progress is not possible. The youth is restless because he feels suffocated in a world dominated by *status quo wallas*.

*Causes of Youth Unrest*—According to famous anthropologist Margret Mead<sup>1</sup>, there are three main causes of youth unrest :

1. The generation gap,
2. Our archaic system of education, and
3. The great numbers of young people now in colleges.

In the report of the *Education Commission* (1964 66) the following causes of student unrest in India have been stated :

1. The uncertain future facing educated young men leading to a sense of frustration which breeds irresponsibility.
2. The mechanical and unsatisfactory nature of many curriculum programmes.
3. The totally inadequate facilities for teaching and learning in the large bulk of institution.

1. *Merrill-Palmer News*, Vol. XI, No. 1, November 1969.

4. The poor student-teacher contact many a student goes through the entire undergraduate course without exchanging a word with his teachers.

5. The inefficiency and lack of scholarship on the part of many teachers and their failure to interest themselves in the student's problems.

6. The absence of imagination and tact combined with firmness on the part of heads of institutions.

7. The prevalence of what has come to be known as teacher politics in some colleges and universities.

8. The attempt by political parties to interfere in their work, and by no means the least.

9. The impact of the conditions of public life in the country.

10. The falling standards of discipline among the adults and a weakening of their civic consciousness and integrity.<sup>1</sup>

The world renowned social psychologist. Otto Klineberg<sup>2</sup> has summed up recent interpretations of student movements which range far and wide "... too permissive child training; a neo-Marxist revolution. . .; an international conspiracy of subversion, anomaly and alienation of youth; reaction against the Vietnam war, or war in general; dislike for the consumer society and what it stands for; disillusionment with the competitiveness and the false and hypocritical standards that characterise our times; revolution for its own sake or for the thrills that accompany it; rebellion against a university system that treats young adults as children; the battle for civil rights; the demand for student participation in all decisions that affect them; the attack on the universities as symbols and representatives of a decadent social system; . . ."

The various causes of youth unrest, stated above, can be classified into external causes and internal causes. External causes

1. *Report of the Education Commission* (1964-66), pp. 296-7.

2. *The American Review*, July 1970, pp. 136-7.

relate to social, economic, political and cultural conditions in which the youth has to live.

The internal causes of youth unrest are basically psychological and they are related to personal inadequacies, and incompatibilities between needs or goals and their fulfilment. The most important cause of youth unrest is the moral crisis through which the modern youth is passing. In other words, youth unrest in India and in other countries of the world is related to moral and spiritual crisis developed by too much emphasis on material comforts of life. Modern science and technology have been geared into producing such gadgets as are likely to provide more leisure. But leisure for what? Answer to this question cannot be provided by science and technology but by an integral philosophy of life which is based on values which we may call spiritual.

*Remedies of Youth Unrest* : Many remedies of youth unrest have been suggested and they can be again classified in two categories : external remedies and internal remedies.

Among the external remedies, change in educational system has been suggested by a large number of thinkers. Education is a powerful instrument of social change, and desirable social thought can be developed by means of education. It has been said many a time that the present system of education in India and even in many countries abroad has little value for the youth of today.

The courses are theoretical and bookish having no relation with modern life and society. As regards changes in social and political systems, they can also be brought about with the help of a well directed and integrated system of education.

The internal remedies suggested are basically psychological, and due to the scientific temper of the times, little attention is being paid to study of great religions. The root of spirituality and abiding human values lie in great religions. In order to find peace and harmony in life, the individual must discover for himself the unity in diversity and the one in all.

Too much emphasis on external and material comforts of life has made the modern man worldly, materialistic and selfish. The present moral and spiritual crisis can be resolved only when the eternal varieties are once more given their due places in the education of modern youth.

#### 10. DISCIPLINE AND FREEDOM

We have seen the relation between education and freedom as well as education and discipline. But there is also an abiding relationship between discipline and freedom. There can be no freedom without discipline and it is also true to say, there cannot be any discipline without freedom. Unfortunately some teachers are of the view that in the name of discipline students have to be suppressed and they should not be given any freedom.

Hughes and Hughes write, "The connection between discipline and freedom is so close as almost to defy clear description. Freedom of many kinds is necessary to the growth of self discipline, and such discipline when achieved, increases freedom. Or, to look at the connection from another angle, freedom can be achieved only by willing submission to genuine authority, and a person who is willing to make such submission has achieved real discipline."<sup>1</sup>

The close relationship between discipline and freedom has also been emphasised by M. V. C. Jeffreys in his book *Beyond Neutrality*. According to Jeffreys, "Freedom means discipline because we must order our own selves so that our forces work together and not in conflict, and because we must master the techniques by means of which we live. And freedom means dedication, because if our personal resources are to be released with their full effective power, we must be living for something beyond ourselves, in the service of which we can lose our concern about ourselves."<sup>2</sup>

William Temple in his book *Christianity and Social Order*

1. A. G. Hughes and E. H. Hughes, *Education : Some Fundamental Problems*, London : Longmans, Green & Co. Ltd., 1960, p. 210.
2. Ibid.

writes, "Freedom must be the actual ability to form and carry out a purpose. This implies discipline—at first external discipline to check the wavered impulses before there is a real purpose in life to control them, and afterwards a self-discipline directed to the fulfilment of the purpose of life when formed."<sup>3</sup>

From the above statements of modern educators it is quite evident that there is a close connection between discipline and freedom, both are complementary and one cannot exist without the other. It is in discipline that we can enjoy our freedom. Likewise it is in freedom that we regulate our behaviour with inner discipline or self discipline. Unfortunately some teachers and students fail to understand this relationship between discipline and freedom, and this lack of understanding often leads to disorder, indiscipline and unrest in our educational institutions.

#### 11. SUMMARY

The characteristics of a disciple are that he submits himself willingly to the care and control of his master. A disciple has to follow the doctrines of his master and spread them.

Discussing the various meanings of the word 'discipline' Hughes and Hughes have pointed out six different senses in which it is used : (i) Instruction imparted to disciples; (ii) Subjects of instructions; (iii) Instruction and training of subordinates aimed at producing proper and orderly conduct; (iv) Orderly conduct; (v) Order; (vi) Correction, chastisement, punishment aimed at preventing disorderly conduct.

It is rather a unique feature of the word discipline that it serves as a means as well as an end.

Discipline as a means aims at developing in children desirable social habits.

When we consider discipline as an end, we emphasise the value aspect of this word. In other words, discipline stands for such a thing which is valuable.

The role of teacher in promoting discipline among students is extremely important. If teachers love discipline and present good examples before their students the tone of the school is improved.

Jawaharlal Nehru was of the view that, "Indiscipline among students, the fall in standards and the general deterioration in universities is largely due to the loss of leadership of teachers and the party factions and political intrigues which disfigure academic life. . . Similarly, intrigues and party factions in Managing Committees are a major factor in the deterioration of school discipline."

The teacher has to be himself a mature, calm, quiet, sincere, straightforward, honest and selfless person. If the teacher has a harmonious personality, he is bound to produce harmony among his students.

In the context of education and discipline it is desirable to consider the present day youth unrest not only in India but also all over the world.

According to famous anthropologist Margret Mead, there are three main causes of youth unrest : (1) The generation gap; (2) Our archaic system of education; and (3) The great numbers of young people now in colleges.

Many remedies of youth unrest have been suggested and they can be again classified in two categories : external remedies and internal remedies.

Among the external remedies, change in educational system has been suggested by a large number of thinkers.

The internal remedies suggested are basically psychological, and due to the scientific temper of the times, little attention is being paid to study of great religions. The root of spirituality and abiding human values lie in great religions. In order to find peace and harmony in life, the individual must discover for himself the unity in diversity and the one in all.

There is a close connection between discipline and freedom, both are complementary and one cannot exist without the other. It is in discipline that we can enjoy our freedom. Likewise it is in freedom that we regulate our behaviour with inner discipline or self discipline.

## CHAPTER 25

### RELIGION IN EDUCATION

We have seen that one of the remedies of youth unrest is the study of the essential unity of all religions. In the educational history of the world, we find that important place was given to religious teachings. Even in modern times there is a strong opinion in favour of giving important place to religion in the education of children. It has become one of the main topics of discussion in modern educational theory. Hence it is desirable for us to study this topic, specially in context of free India which stands for secularism, democracy and socialism.

#### 1. RELIGION IN LIFE

Right from the beginning man has endeavoured to know himself. In his philosophical pursuits he has been faced with the problems and meanings of life. There are various religions in the world today which try to explain the various viewpoints regarding the role of religion in life. It is worthwhile to note here that the great philosopher and psychologist, William James considered religion an essential part of life. According to him : "When all is said and done, we are in the end absolutely dependent on the universe; and into sacrifices and surrenders of some sort, deliberately looked at and accepted, we are drawn and pressed as into our only permanent positions of repose. Now in these states of mind which fall short of religion, the surrender is submitted to as an imposition of necessity, and the sacrifice is undergone at the very best without complaint.

"In the religious life, on the contrary, surrender and sacrifice are positively espoused: even unnecessary givings-up are added in order that the happiness may increase. Religion thus makes easy and felicitous what in any case is necessary; and if it be the only agency that can accomplish this result its vital importance as a human faculty stands vindicated beyond dispute. It becomes an

essential organ of life, performing a function which no other portion of our nature can so successfully fulfill.”

Thus we find that one of the basic needs of life is to surrender and sacrifice with a view to realising the spiritual aspect of human nature.

Man does not live by bread alone. He has to solve his problems by developing his faith in the Cosmic Power which sustains the whole universe. Discussing the roots of religion in the human soul John Baillie points out, “Religion is a consciousness which comes to the dutiful, to the loyal, to those who are true to the highest values they know, that in being thus dutiful and loyal to their values they are doing what they were meant and appointed to do, and are putting themselves in line with the Eternal and have his backing behind them.”

In this way man has always been identified with his Creator. The problem arose when in society vested interests came into existence and exploited religion. When we study the history of education we know how in ancient Greece religion was broad-based. But later on in the medieval period religion was organised and became a power in administration and government.

This is all due to the evil effect of organised religion that in a democratic society religious education has been almost given up. In other words, the State is not responsible for religious beliefs of its citizens. There is complete freedom for religious beliefs and, therefore, a democratic State does not identify itself with any particular religion.

## 2. NATURE OF RELIGION

Before we discuss the place of religion in education it is desirable for us to be clear in our mind about the nature of religion. Joachim Wach while discussing religion from the sociological point of view states:

1. William James : *Varieties of Religious Experience*, New York : Longmans Green, 1902, pp. 51-52.
2. John Baillie : *The Roots of Religion in the Human Soul*, New York : Doran, 1926, pp. 112-13.



"It has been well said that each of the onesided conceptions of the nature of religion contains only a partial truth and that each is usually suggested by a desire to minimise the significance of its other aspect, so that the emphasis on feeling or on instinct is caused by intellectualism, and their identification with reflection by an opposition to irrationalism. Be that as it may, we understand that religious experience . . . unfolds itself in definite attitudes and different forms of expression."<sup>1</sup>

Here we find Wach emphasising attitudes and different forms of expression in the nature of religion. In a communication to Thomas Jefferson, John Adams wrote, "Allegiance to the Creator and the governor of the Milky Way, and the nebulae, and benevolence to all his creatures is my religion."<sup>2</sup> Here we note an emphasis on allegiance towards the Creator.

Professor Alfred N. Whitehead defines religion as, "The vision of something that stands beyond, behind and within the passing flux of immediate things; something which is real and yet waiting to be realised; something which is remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet beyond all reach; something which is the ultimate ideal and the hopeless quest."<sup>3</sup>

Thus Whitehead regards religion as a quest which is thought hopeless but worth pursuing because it is with the help of religion that man is able to see beyond his limited life.

In the context of *The Good Life*, Kilpatrick defines religion as, "the spirit with which one holds one's supreme value—the value in terms of which one values all else—plus the outworking of this attitude appropriately in life. Perhaps for a discussion of the good life it is better to consider that religion is a unifying of one's self and one's life on the basis of some supreme and inclusive outlook and consequent programme of action."

1. Joachim Wach : *Sociology of Religion*, Chicago : The University of Chicago Press, 1944, p. 18.
2. W. H. Kilpatrick : *Source Book in the Philosophy of Education*, p. 183.
3. A. N. Whitehead : *Science and the Modern World*, New York : The Macmillan Co., 1925, p. 268.

Kilpatrick considers religion as a means of attaining an appropriate attitude in life which will enable a person to find unity between the self and his actions. In other words, the individual will function in such a manner as will enable him to discover the supreme value in life.

### 3. MAHATMA GANDHI ON RELIGION

The nature of religion is revealed in the root meaning of the word *religare* which means to bind. In other words, the purpose of religion is to bring together all people so that they realise the spiritual unity of life. In this context it is desirable to note what Mahatma Gandhi has to say about religion.

Gandhiji writes, "By religion, I do not mean formal religion, or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker."

Further Gandhiji points out, "Let me explain what I mean by religion. It is not the Hindu religion which I certainly prize above all other religions, but the religion which transcends Hinduism, which changes one's very nature, which binds one in indissolubly to the truth within and which ever purifies. It is the permanent element in human nature which counts no cast too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself."

Thus for Gandhiji religion is a means to establish unity between the man and his Maker. Further Gandhiji regards religion as a part of human nature which is always trying to purify itself by realising the Truth which is within us. It has been the essence of Great Teachings that God resides within the heart of man. It is the pursuit of right religion which enables a person to perceive the *Parmataman* within himself. Thus he transcends his biological limits and reaches that spiritual stage at which all men are brothers.

1. Krishna Kripalani (ed.): *All Men are Brothers*, Ahmedabad : Navajivan Publishing House, 1960. p, 74,

#### 4. PERSONAL AND INSTITUTIONAL RELIGION

In his book, *Education and the Social Order*, Bertrand Russell discusses this much debated subject of religion in education. He points out that in general there are two types of religion, personal and institutional. According to him, "personal religion is a private matter, which should in no way concern the community. But institutional religion is a matter of great political importance." Why is the institutional religion a matter of great political importance? In answer to this question, it is suggested that it brings a sense of security to the Government and the law.

Institutional religion is helpful in keeping safe those who are in power and possess property. Institutional religion is also patronised by priestly class and the traditionists. In other words, institutional religion is very much for the *status quo* and resists social and political changes in the interest of the masses. Lord Russell states, "It is in education, more than anywhere else, that institutional religion is important at the present day."

It is perhaps due to opportunities for indoctrination provided to institutional religion that it is too much with education. In the name of education, institutional religion can perpetuate itself by indoctrinating its followers. It is true that what we are taught to believe in our childhood we continue to believe in adult life. Thus institutional religion conquers the mind and makes man its slave. That is why, from time to time, "religion in education" has been opposed.

#### 5. EXPLOITATION OF RELIGION

But there is another aspect of religion, which is neither personal nor institutional. It is universal and eternal. This aspect of religion is ignored by many a critic of "religion in education." It is in the interest of the ruling and exploiting class to confuse the real and true meaning of religion, and misguide the masses. It may be noted clearly that this deliberate confusion in regard to religion is created not only by those who are the firm believers in the institutional type of religion, but also by those who oppose

'religion' as such for them hatred for religion is as patient as love for it.

The case of religion in communist countries is a point here. The hostile attitude towards any kind of religion, including universal religion is typical of totalitarian countries. Thus at the moment, we may find, broadly speaking, two warring camps, pertaining to religion in education. One camp stands for religion in education. This camp accepts the institutional form of religion. In other words, they support that kind of religion in education which gives strength to their Government and keeps them in power.

In such a religious education, interest of a particular community or country or a policy is paramount. Consequently other parts of the world are ignored, even rejected. The other camp, which has no religion in education, does the same thing by conditioning the human mind and by appealing to the baser instincts in man. This camp keeps the man at the animal level and does not permit him to rise above and come to that place of living and thinking where all men are brothers and the world is one family.

The greatest paradox is that this "no religion in education" group talks of one world and welfare of mankind, but by its own behaviour repudiates what it "preaches." This double standard in behaviour is most dangerous, for some people do believe them, when they talk of one world and welfare of mankind.

Between these two extremes, we may find other groups, which approach "religion in education" in differing degrees and sometimes in dubious ways. Some schools run by social and philanthropic institutions, having universal religious themes, do not give expression to them in their practice and management of institutions. Many a teacher working in such "devoted to universal religion" institutions find themselves caught in a trap of deceit which has an innocent face and a cruel heart.

In the name of "service to mankind", and such other "high sounding slogans", many young men and women are attracted to

such institutions, work for them, make sacrifices and in due course discover that they are faced with the deceit of worst kind.

## 6. ESSENTIAL UNITY OF ALL RELIGIONS

Granting all these *evil practices* pertaining to religion in education, shall we do nothing about it? It must be realised that the moral fibre, of which man is made during the course of life, is extremely important for social progress. Man does not live by bread alone. He lives by his beliefs and values of life as well.

It may be stated that as an individual grows and develops in his thinking, he lives less at the institutional level and more on the ideational level. One of the purposes of education is to help an individual to realise his true nature and acquire such beliefs and values as are moral and good for himself and all others.

It needs no argument to convince any intelligent person that as an individual grows in age and experience, he is motivated by ideas to a great extent. Ideas move the world, and make revolutions. As a matter of fact, the so-called cold war at the present time, is primarily an ideological war, a war between the doctrines of democracy and communism.

The democratic way of life based upon equality, justice, respect for individuality, tolerance, freedom of belief and worship is more desirable in comparison to that way of life which is totalitarian and denies the dignity of human individuality. This is accepted by right thinking peoples of the world, and they also realise that the good and the democratic way of life can only be led by a belief in higher values which form the core and the essential unity of all religions.

There are certain values of life which are common to all religions and if these common values are accepted by all, there will be immense amount of goodwill, charity and tolerance. Further, this will also stop exploitation of religious sentiments for economic and political gains. Now this is a principle which is not easily understood and sometimes summarily rejected by quite a few modern thinkers. They consider it impracticable

and an utopia. The fact of the matter is that there has been no real effort to realise it.

Religion in education has been most of the time narrowly conceived with the result that it has led to dissensions and division. But none-the-less, it is a challenging problem. The basic principle that essential unity of all religions, must find a place in education, has been generally accepted. But how could it be put to practice, has not been possible so far. Why? Let us examine the difficulties involved in the context of India.

#### 7. RELIGION IN INDIAN EDUCATION

In India, religion and education have been like two sides of the same coin. But when political power began to be worshipped, the form of religion in education also changed. The British power, which practised the principle of *divide and rule*, used "religion" for creating intolerance and hatred among major communities of India. The logical consequence of such policy has been the division of India and a legacy of mistrust and rejection of all that is good in religion.

The reaction to religion has been so immense that any effort to give proper place to religion in education is seen with suspicion. Since the general principle generally accepted, the opponents of religion in education adopt a line of argument which is ambiguous enough to appear harmless. They say there are no moral and spiritual values which cannot be taught in the normal course of secular education.

Apparently it seems all right, but in practice we see that the so-called secular education is soulless and utterly materialistic. The cultural crisis in Indian society today, to a great extent, is the result of this soulless secular education.

#### 8. THE BRITISH POLICY

In the historical context we find that when the British came to India they had different approach to religion. On the one hand there were Christian missions which wanted to spread

Christianity in this country and on the other the British government had to carry with itself people of different religious faiths. So it adopted a policy of religious neutrality. This policy of religious neutrality helped the government to weaken the moral fibre of the people. That is why, the Education Commission of 1882 recommended that :

“(a) That an attempt be made to prepare a moral textbook based upon the fundamental principles of natural religion, such as may be taught in all Government and non-Government Colleges.

“(b) That the principal or one of the professors in each Government and Aided Colleges delivered to each of the college classes in every session, a series of lectures on the duties of man and citizen.”

But the Government of India of the time expressed its doubt in regard to preparation of a moral text-book. In the view of the government it did not “appear probably that a text-book of morality sufficiently vague and colourless to be accepted by Christians, Mohammedans and Hindus would do much, especially in the stage of collegiate education, to remedy the defects or supply the shortcomings of such an education.”

Thus we find that in the closing part of the 19th century the Government of India did not favour any kind of religious or moral education. The Indian Universities Commission of 1922 also considered this question but was unable to make any definite recommendation. Later on the Calcutta University Commission (1917-1919) also reviewed the problem of religious education but did not make any definite recommendations.

In January 1944 the Central Advisory Board of Education at their 10th meeting appointed a Committee under the Chairmanship of the Right Rev. G. D. Barne, to examine the desirability and practicability of providing religious instruction in educational institutions. This Committee took enough time and its final report became available in 1946 in which it has been recommended that :

(1) The fundamental importance of the spiritual and moral values of life must be recognised in any scheme of education.

(2) Spiritual and moral teachings common to all religions should be an integral part of the curriculum and provision of facilities for instruction therein should be a responsibility of the State.

(3) An 'agreed' syllabus incorporating the spiritual and moral teachings common to all religions should be formulated.

(4) In every school there will be every day a short period for meditation before the work of the day begins. The school should be assembled together for this period.

(5) Teachings in accordance with the fundamental tenets of different religions should primarily be the charge of the home or the community; but provision for this may be made in State schools by the community concerned, if there is a sufficient demand on the parents and guardians. Expenditure incurred on this account shall not be met from the public funds.<sup>1</sup>

#### 9. RELIGION IN EDUCATION OF FREE INDIA

The problem of religious education in free India was considered by the Radhakrishnan Commission which was appointed in December 1948 by the Government of India. Though this Commission was concerned with the University education, it paid its full attention to the problem of religious education as well.

This Commission pointed out the relevant articles of the Constitution which emphasise freedom of conscience and free profession, practice and propagation of religions. The policy of the Government of India is clearly given in Article 22 of the Indian Constitution which reads as follows :

"22 (1) No religious instruction shall be provided in any educational institution wholly maintained out of State funds :—

1. *Report of the Religious Education Committee of the Central Advisory Board of Education in India*, Delhi : The Manager of Publications, 1946, pp. 5-6.



"Provided that nothing in this clause shall apply to an education which is administered but has been established under an endowment or trust which requires that religious instruction shall be imparted in such institution.

"(2) No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person, or if such person is a minor his guardian, has given his consent thereto."

Thus it is obvious that in India the policy of the government is to permit full religious freedom and maintain its secular character. Nonetheless it has been duly emphasised by the Radhakrishnan Commission that the abuse of religion has led to the secular conception of the State.

#### 10. RADHAKRISHNAN COMMISSION ON EDUCATION

It is desirable at this stage to quote from the Radhakrishnan Commission the section dealing with the *Secular State* for it provides an insight into the relationship between the State and religion and what real religion ought to be :

*"The Abuse of Religion*—The difficulties through which India passed in recent years led to the formulation of these principles. The intention is not to ban all religious education but to ban dogmatic or sectarian religious instruction in State schools. If we teach sectarian creeds to our children in public schools, instead of developing in them the spirit of peace and brotherly love we encourage the spirit of strife, as the children become conscious of their divisive creeds and group loyalties.

There was a time when it was almost an article of faith that one cannot be a true believer in one's own religion unless one also believed that all other religions were false. Other religions may teach the same doctrines, even use the same words, but still we were taught that the one Voice came from Heaven and the other from the opposite region.

“Many atrocities were perpetrated and many corrupt practices hallowed in the name of religion that we are tempted to look upon religion as a reactionary, obscurantist influence and a cause of disunion. Those who suffered wrong in the past or witnessed its infliction on other, in a mood of natural resentment, wish to ban religion altogether from the country.

“We must not be carried away by sentiment. What is responsible for the communal excesses is not religion as such but the ignorance, bigotry, and selfishness with which religion gets mixed up.

“Selfish people, in an attitude of cynical opportunism, use religion for their own sinister ends. In his thirty-second year Napoleon professed himself ready to adopt any religion which might serve his purpose. ‘I finished the war in the Vendee by calling myself a Catholic. I was a Mahommedan to establish myself in Egypt, and it was as an ultramontane that I gained support in Italy. If I governed a people of Jews I should rebuild the temple of Solomon.’

*The Secular State*—“The abuse of religion has led to the secular conception of the State. It does not mean that nothing is sacred or worthy of reverence. It does not say that all our activities are profane and devoted to the sordid ideals of selfish advancement. We do not accept a purely scientific materialism as the philosophy of the State. That would be to violate our nature, our *svabhava*, or characteristic genius, our *svadharma*. Though we have no State religion, we cannot forget that a deeply religious strain has run throughout our history like a golden thread.

*Democracy and Religion*—“Besides, in the preamble to our Constitution, we have the makings of a national faith, a national way of life which is essentially democratic and religious. Whenever a human being strives upward toward enlightenment, goodness and concern for others, the spirit of religion is active. If we bear in mind that the whole future of our democracy depends on freedom of conscience, freedom of inquiry, moral

solidarity, our secularism is an act of supreme courage and sublime loyalty to our national faith.

*The Indian View of Religion*—"The adoption of the Indian outlook on religion is not inconsistent with the principles of our Constitution. We may briefly refer to the central features of the Indian view of religion.

*Religion as Realisation*—"Religion is not to be identified with a creed to be believed, or an emotion to be felt or a ceremony to be performed. It is a changed life. We do not judge a man's religion by his intellectual beliefs but by his character and disposition. By their fruits and not by their beliefs do we know them.

*Spiritual Training*—"If religion is a matter of realisation it cannot be reached through a mere knowledge of the dogmas. It is attained through discipline, training, *sadhana*. What we need is not formal religious education but spiritual training.

*Self-Effort*—"It is a law of nature that every one should digest his own food. So also every one must see with his own eyes. By the exercise of one's own will and reason one has to attain spiritual enlightenment.

*Freedom of Inquiry*—"While dogmatic religion has always discouraged freedom of thought and prevented free inquiry whenever and wherever it had the power to do so, India has insisted that we cannot grow in spirit by following any person or institution blindly. As long as men are willing to follow blindly, there will be men ready to take advantage of the opportunity and lead them blindly. But we have always insisted on logical reflection (*manana*), questioning (*Pariprasna*), inquiry (*jijnasa*).

"Liberty is the first condition for the quest of truth. When we see the universe and all that is in it, soul and bodies, events and experiences in irreversible movement through time-space, we wish to gain some gleam insight into the meaning of this mysterious process, this *samsara*. The universe becomes intelligible to the extent of our ability to apprehend it as a whole. We are actors in a drama of which we do not have the even-

tual ending. Even as momentary actors in the crowded and agitated stage of life, we must have some sense of the whole. Religion should come as a sense of fulfilment of this primary need of man.

"We teach religious dogmas not to provoke doubts of questions but to give comfort to the human spirit. To introduce these studies in a university is to make a sharp break with the critical methods of inquiry followed in other disciplines of the curriculum. To prescribe dogmatic religions in a community of many different faiths is to revive the religious controversies of the past. To turn the students over to theologians of different denominations for instruction in the conflicting systems of salvation is to undermine that fellowship of learning which defines a college or a university.

"Horace Mann put it with great force : 'One sect may have the ascendancy today; another tomorrow. This year, there will be three persons in the Godhead; next year, but one; and the third year, the Trinity will be restored, to hold its precarious sovereignty, until it shall be again dethroned by the worms of the dust it has made. This year, the everlasting fires of hell will burn to terrify the impenitent; next year, and without any repentance, its eternal flames will be extinguished to be rekindled for ever, to be quenched for ever, as it may be decided at annual town meetings. This year the ordinance of baptism is inefficacious without immersion; next year one drop of water will be as good as forty fathoms.'<sup>1</sup>

"The philosophical attitude which Indian religion emphasises lifts us above the wrangling of dogmatists. Today dialectical materialism sets itself up as a system of dogma to combat another orthodox dogma. If a reconciliation is to be effected, it is only by the renunciation of the dogmatic approach.

"One of the major causes of misunderstanding and conflict among individuals and groups is the habit of the uncritical acc-

1. R. B. Culver, *Horace Mann and Religion in the Massachusetts Public Schools* (1929), p. 22.

eptance of beliefs and doctrines and transmissions of them to our children through the methods of teaching, conditioning and indoctrination. As a result of the adoption of these methods we grow to accept these beliefs as self-evident or revealed truths which we should preserve and protect at any cost.

"Doubt becomes difficult and the obligation is felt to be sacred, that we should spread the faith and compel others to come in. This type of competitive indoctrination has been in practice for centuries in the sphere of religion and is now adopted by political faiths or 'ideologies' as they are called. A healthy scepticism is the only remedy for these disturbing phenomena.

"In universities and colleges we must develop the habit of free critical inquiry and apply the method of objective criticism not only to the beliefs and attitudes of people who differ from us but also to our own beliefs and attitudes.

*Freedom in Social Practices*—"Many of the religious institutions instead of being organs for personal and social growth have become rigid shells of customs and habits, made mighty by the accretions of time. They confront and awe the lonely individual. We must be free to criticise these forms and scrape them where necessary. In a world that is rapidly changing, we cannot live by outworn forms. We must realise that false religions have brutalised men by their bloody rites and the shrivelling terrors of superstition.

"The truly religious man is the enemy of the established order, not its spokesman. He is the man of alien vision. He throws existing things into confusion. He is a revolutionary who is opposed to every kind of stagnation and hardening. He is the advocate of the voice which society seeks to stifle, of the ideal to which the world is deaf. We must cast off whatever hampers our sense of justice even though it may be venerable with the history of ages or consecrated by familiarity.

"In a sense religion is the most secular of all pursuits. It starts where man is, with the facts and problems of his concrete life and goes with him wherever he is and whatever he does. No

real religion will submit to separation from life. All life must be infused with the life of spirit.

*Respect for Other Religions*—"Respect for other religions is a sign of true humility of spirit. God alone knows the true picture. Our individual human aperçus are shots in the dark. The *Rig Veda* says: 'The Real is one; sages call it by various names.' This is the teaching of Islam when taken in its profoundest sense. There are many doors to the temple and which one we enter is not so important so long as it is a temple and not a lumber room.

"There is no justification for the fear that the recognition by members of one religion of the possibility of the possession of divine truth by any other might undermine the appeal of that religion to its supporters, diversity of opinion stimulated thought, inquiry and investigation. It becomes evil only when intolerance steps in, when we try to impose our ideals on others. Concord is not possible so long as competing religions put forth exclusive claims to be the sole possessors of eternal truth.

"What religious form we adopt is mainly determined by our nationality, by our social milieu. We are to a large extent determined by historical relativity. When we step above the creeds and enter into the truth we will find that there is a common universe of discourse transcending the differences of tongues.

*Universal Religion* : "Through all the vicissitudes of India's history she tried to give expression to a sense of universality in religious as well as racial matters. Her outlook was ecumenical rather than parochial. She provided a home for each and every mode of universal tradition and did not exclude even those who had not faith in any religion. If religion concerns itself with peculiar historical events, there is not much meeting ground among followers of different religions who adopt different historical events, religious bases.

"If we look upon the growth of different religions in different parts of the world as analogous to the growth of different languages, each expressive of the same mind, as the religions

express the hunger of the human heart for the Infinite, grouping and feeling out towards knowledge of the mysteries of things, then we may realise that more completely a worshipper penetrates to the truth of his own religion, the readier will he be to appreciate and assimilate and be sustained by the truth of the other religions the nearer will all be to a universal fellowship in the truth.

"The great religions give us the different dialects in which man has tried to speak of the Unseen. In spite of the bypaths, devious lanes and dead and alleys of the history of religions, the roads for all their winding had but a single direction. The living faiths of mankind are different paths to the same goal, different ways up the supreme mountain whose summit is the divine reality.

"If all men are the offspring of God, it is unworthy to limit His love to those professing a particular creed. In the vast compass of His every seeking soul may, within the limits of its spiritual capacity, find a saving grace. A religion worthy of the all embracing God must harmonise all faiths in one universal synthesis.

"It is the Indian view that William Law expresses in these fine words : 'There is but one salvation for all mankind and that is the life of God in soul. . . That is God's gift to all Christians, Jews and Heathens. There is not one for the Jew and another for the Christian and a third for the Heathen. No, God is one. Human nature is one and salvation is one and that is the desire of the soul turned to God.'

*India's Role* : "India is the meeting place of the great religions of the world and will play an increasingly prominent part in the religious life of mankind and Indian students should have an idea of India's role in the world."<sup>1</sup>

With the above ideas in view the University Education Commission under the Chairmanship of Dr. S. Radhakrishnan made the following recommendations :

1. *The Report of the University Education Commission 1948-49*, Delhi : The Manager of Publications, 1950, Ch. VIII.

“(1) that all educational institutions start work with a few minutes for silent meditation,

“(2) that in the first year of the Degree course lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Samkara, Ramanuja, Madhva, Mohammad, Kabir, Nanak, Gandhi, be taught,

“(3) that in the second year some selections of a universalist, character from the Scriptures on the world be studied,

“(4) that in the third year, the central problems of the philosophy of religion be considered.”

Various Commissions and Committees which followed Radhakrishnan Commission (1948-49) have taken a view which is almost identical with that of the Radhakrishnan Commission in regard to religious education in India.

The Committee appointed under Sri Sri Prakasa emphasised the essential unity of all religions and required that the lives and teachings of great men and women of all countries should be included in the curriculum. Festivals and cultural celebrations pertaining to all religious groups should be jointly celebrated and so on.

As a matter of fact for the total development of human personality it is extremely necessary that one has an integrated view of life as well as religion. The report of the Committee on Emotional Integration also considers the question of religion in education and is of the view that without proper religious bias emotional integration cannot be attained.

Thus we see that the problem of religion in education is the result of various political and social forces as well as vested interests. Otherwise there cannot be any difference of opinion on such a question that religion must find its due place in education.

By all principles of education it is affirmed that the child must learn about the essential unity of all religions and be in a position to realise his Godhead. The time has come now that India which is a land of many religions and beliefs must take the



lead in showing the world that religion in education is possible in practice and we can learn to live as members of one human family which addressess God in different tongues but believes in His Oneness.

#### 11. SUMMARY

There are various religions in the world today which try to explain the various viewpoints regarding the role of religion in life.

In the context of *The Good Life* Kilpatrick defines religion as, "the spirit with which one holds one's supreme value—the value in terms of which one values all else—plus the outworking of this attitude appropriately in life.

The nature of religion is revealed in the root meaning of the word *religare* which means to bind. In other words, the purpose of religion is to bring together all people so that they realise the spiritual unity of life

The hostile attitude towards any kind of religion, including universal religion is typical of totalitarian countries.

Moral fibre of which man is made during the course of life is extremely important for social progress. Man does not live by bread alone. He lives by his beliefs and values of life as well.

As an individual grows in age and experience, he is motivated by ideas to a great extent. Ideas move the world, and make revolutions.

There are certain values of life which are common to all religions and if these common values are accepted by all, there will be immense amount of goodwill, charity and tolerance.

In India, religion and education have been like two sides of the same coin. But when political power began to be worshiped, the form of religion in education also changed.

The problem of religion in education is the result of various political and social forces as well as vested interests. Otherwise there cannot be any difference of opinion on such a question that religion must find its due place in education.

By all principles of education it is affirmed that the child must learn about the essential unity of all religions and be in a position to realise his Godhead.

## CHAPTER 26

### EDUCATION FOR INTERNATIONAL UNDERSTANDING

We are living in a scientific age. New discoveries and inventions have made the world small. Now news can be received from any part of the world within minutes. Air travel has reduced distance between different countries. The physical barriers which were found to be difficult are no more effective. Even people are exchanging ideas and other informations.

#### 1. THE WORLD TODAY

Thus in the age of science and technology our world has become small and peoples of the different countries can meet and exchange ideas.

There is a kind of growing inter-dependence in this scientific age. Nonetheless it is a strange paradox that this obvious fact is not easily realised by some people. We still are imbued and influenced by nationalistic thought. There is a tendency almost in every nation to think itself superior to other nations.

While nationalism and patriotism is desirable, nonetheless if it leads to narrowness of mind and develops racial prejudices it is bound to be harmful. So we are faced with a dilemma today. On the one hand scientific developments in the world are bringing us together physically, on the other we find ourselves divided mentally and emotionally. It is the task of education to develop an international understanding so that we can live like a family.

#### 2. THE PROBLEM OF PEACE

Science has given many new weapons of war. We have atom bomb and hydrogen bomb with the result that today the alternative is either we have one world or no world. That is to say, we have to make an effort to bring the world together so that unity of mankind is realised and peoples of the world live together like the members of a family. If this does not

happen it will lead to war which means destruction of the whole world.

### 3. UNESCO

In the modern age we have many ideologies and 'isms' which approach the problem of peace in their own ways. Nonetheless the goal is the same. There is difference in methods of approach but there is agreement in regard to the goal which is peace. But peace requires many kinds of defences.

At this stage we are reminded of a preamble found in the constitution of UNESCO : "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." In other words, peace has its roots in the minds of men and women all over the world.

It is with this end in view that education for international understanding tries to develop appreciation of other cultures so that peoples of the world may realise the underlying unity in the apparent diversity. That is why, UNESCO has proposed a world-wide plan of fundamental education.

According to this plan there should be an international exchange of students on a large scale. This exchange will help young men and women to appreciate and understand the unity as well as differences as found in the world today.

Secondly, UNESCO tries to encourage "an exchange of ideas through the dissemination of reports, through all the modern media of communication and dealing with the educational, scientific and cultural advances of the nations everywhere. In other words, not only peoples from different countries should exchange visits but also there must be exchange of ideas through the medium of press, cinema, radio and television."

There is also a programme for the world-wide exchange of books and material which UNESCO is carrying out. Since illiteracy is barrier in international understanding UNESCO is trying to remove illiteracy from the world. Thus we find UNESCO working in a silent and solid way for international understanding.

## 4. RADHAKRISHNAN'S APPROACH

The underlying philosophy in our approach to education for international understanding can be expressed in the following words of Dr. S. Radhakrishnan :

"The world, once divided by oceans and continents, today is united physically, but there are still suspicions and misunderstandings. It is essential for us not to live apart but to live together, understanding one another, knowing one another's fears and anxieties, aspirations and thoughts, that is what we are expected to do . . . Political freedom and economic justice are two sides of democracy, both are essential.

"We should lay stress on the improvement of the economic conditions of the people as well as on liberty and freedom. No society can claim to be democratic if it does not permit political liberty, freedom of conscience, freedom of choice between parties and opportunities of peaceful and orderly changes of government. No true democracy can remain satisfied merely with conditions which safeguard political liberty and freedom of the individual. It must secure the economic conditions which will validate this faith in the dignity of the human person.

"If our professions about the dignity of the individual are to be taken seriously, we must do away with all sorts of discriminatory practices; we must admit the independence movements in colonial territories, recognize that poverty in any part of the world constitutes a danger to prosperity in any other part. We must not claim a racial extermination, enslavement or segregation, but work for racial harmony. . . We must try to look within ourselves, to find out our insufficiencies, remedy them and get together in a spirit of humility and understanding. . .

"In spite of all its defects, the United Nations is a symbol of the human hope for unity which we have been seeking for centuries. . . The United Nations asks us to learn to live in a world community and not die of the disease of chauvinistic nationalism. We may be French, we may be German, we may

be American, we may be Russian, but we are essentially human beings. Let us not overlook that fundamental fact."<sup>1</sup>

### 5. FUNDAMENTAL EDUCATION

In the context of education for international understanding let us consider the programme of fundamental education as popularised and practised by UNESCO. UNESCO has decided to wipe out illiteracy from the world. Commenting on the programme of fundamental education, Dr. S. Radhakrishnan, in his Presidential Address to the 8th Session of the UNESCO General Conference (1954), observed :

"This Organisation has been concerned with the spirit of fundamental education. It regards illiteracy as the main disease from which millions of people in the world suffer. We are using all the mass media for the spread of literacy. But fundamental education is not to be confused merely with the acquisition of information and skill.

"We have to impart scientific habits of mind. The immense impact of mass media in our lives encourages passivity, acquiescence and conformity. Young minds are exposed to surface objectivity, to slogans and catch-words, to the acceptance and elaboration of the obvious. We all eat, think, hear and read substantially the same things. We are resisting independent thought, individual creativeness or contemplation. But these are the ways by which we can best contribute to human welfare. The greatest works of scientific genius, metaphysical insight, these are all done in those few moments when individuals sink into themselves and try to contemplate and meditate. These great achievements have all been made by individuals who have been able to resist the current of the crowd and have been able to sit alone and still and reflect for themselves.

"If these mass media are going to make our minds automata, if they are going to kill our spirit, then they are the greatest

1. S. Radhakrishnan, *Occasional Speeches and Writings* (Oct. 1952-Jan. 1956), The Publications Division, Ministry of Information and Broadcasting, Government of India, 1956, pp. 135-143.

danger. Essential as they are, educators must be on their guard so far as the disadvantages of these things are concerned. . . In UNESCO we should make fundamental education, to youth and adults, to all of us, base itself on the twin principles of truth and love. Reverence for all life should be created in the minds and hearts of the young.

"Education, to complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. No education can be regarded as complete if it neglects the heart and the spirit."<sup>1</sup>

Thus we see that fundamental education is not concerned merely with spreading literacy but also with the development of universal outlook and international understanding.

#### 6 TEACHING FOR INTERNATIONAL UNDERSTANDING

Though movement for international education of recent origin, we find that efforts have been made by certain educators for a long time. Education for international understanding gained momentum, during the second world war and it was in Holand that Kees Boeke opened a Children's Workshop Community. In this Workshop Boeke followed a progressive method of education and encouraged world outlook among his students. In Switzerland Paul Geheeb opened a school with the purpose of developing international understanding among students. Geheeb emphasised freedom and encouraged open-mindedness in his pupils.

It may be mentioned here that Paul Geheeb had moved to Switzerland in 1937 when he found that it was not possible for him to operate his *Odenwaldschule* in pre-Nazi Germany. Odenwald School was founded in 1910 and it became very popular because children from many lands came to study in this school. But the rise of Nazism in Germany compelled Geheeb to close this school and he went to Switzerland where he established his School of Humanity. In this school children of many

1. Ibid.

ances received education. Thus it was an excellent school for teaching international understanding. Since then there have been many efforts almost all over the world through the good offices of UNESCO to teach children such values and attitudes as are desirable for international understanding.

The programme followed for teaching international understanding emphasises that schools should be organised on cooperative lines so that children, teachers and members of the community learn to work together. Also there is an effort to develop such values as lead to friendliness, cooperation and fellow-feeling.

For teaching international understanding peoples of different religions and cultural groups are brought together and thereby they learn about the ways of life which are different. Along with this there are positive efforts to remove prejudices.

As we know that there are many types of prejudices prevalent in communities and countries. It is the purpose of education to remove these prejudices and thus facilitate international understanding.

## 7. PRINCIPLES OF INTERNATIONAL EDUCATION

Meyer<sup>1</sup> has very well pointed out certain principles underlying international education. According to him, teaching for international understanding should not be confined to any one level of education. It must permeate all the levels beginning from Kindergarten to the university.

1. The first principle of international education is that international understanding should be developed right from the pre-school years and continue throughout the educational period of life. As a matter of fact an individual learns throughout his life. So all the agencies of formal and informal education should try to encourage international outlook.

2. Secondly, teaching for international understanding should not be confined to a particular subject or group of subjects.

1. A. E. Meyer : *The Development of Education in the 20th Century* (2nd ed). Bombay : Asia Publishing House, 1960, p. 587.

Generally some teachers think that "teaching for international understanding is the province of social studies. This is not correct. As a matter of fact world outlook can be encouraged through all subjects. While teaching a poem the teacher 'can bring out such values as emphasise universal outlook."

3. Thirdly, international understanding cannot be developed by preaching. It has been found that children and others develop world outlook much more easily when they are made aware of differences in culture through the process of similarities. In other words, our education must be in terms of similarities and not differences. Generally traditional education follows the path of differences. It would point out how much an Indian is different from an African or from a European and will never try to emphasise the points of similarities between the peoples of Asia, Africa or Europe. Thus education for international understanding requires that more attention should be paid towards similarities rather than differences.

4. Fourthly, teachers ought to study the controversial questions of contemporary life. They should never avoid such questions because they are always present in the minds of the pupils and they want to have guidance from their teachers. Current subjects of international importance are discussed dispassionately by teachers and this helps the pupils in developing international understanding.

5. Fifthly, recent happenings in the world have highlighted interdependence among the nations of the world. This has to be brought out very clearly in our teachings. How peoples of different lands can contribute towards world progress is an interesting topic and must be studied thoroughly and above all it is extremely necessary that teachers believe in international understanding.

They must develop those attitudes and values which are in harmony with international understanding. Teachers who are communal or have narrow nationalistic outlook cannot be helpful in teaching international understanding. Thus we need people who are devoted to the ideal of world brotherhood and believe in one world.



## 8. EDUCATION AND INTERNATIONAL LIFE

It is interesting to note that the *Year Book of Education* (1964) deals with education and international life.<sup>1</sup> In this volume many educators of the world have discussed this topic from various angles.

1. The problem is first of all analysed in terms of purposes of education. In other words, why there should be education for international understanding ?

2. Secondly, efforts have been made to consider the theoretical problems that arise when efforts are made to impart education for international understanding.

3. Thirdly, in this Year Book practical problems pertaining to education for international understanding have been discussed.

4. Finally, those institutions and courses are described which are devoted to education for international understanding. Thus a very comprehensive presentation has been made in this volume.

As a matter of fact the time has passed when there was any need to convince anybody about education for international understanding. Almost all right-minded people regard education for international understanding as essential for children of today. They know that world outlook can be developed through education for international understanding. Though there are certain difficulties but they are not unsurmountable. It is gratifying to note that editors of this Year Book have done full justice to this difficult topic. In their general introduction Goodings and Lauwerys have concluded :

"In the second half of the 20th century, the world truly has become one. Nations must learn to cooperate, simply as a condition of survival. The problems of any are the problems of all. The welfare of each is the condition for the welfare of all. But cooperation does not necessarily create sympathy, and prejudice, racialism and nationalism are strong.

1. G. Z. F. Bereday & J. A. Lauwerys (ed.) *Education and International Life*, London : Evans Bros. Ltd., 1964.

"The matter is too urgent and the times too dangerous to trust to the fortuitous growth of understanding. In spite of the difficulties it is necessary to seek deliberately to promote it. It is encouragingly clear that educators have accepted this challenge, that a great deal of thought has been given to it and much practical work is going on both inside and outside the schools.

In *Stones of Venice*, Ruskin wrote, 'An educated person ought to know three things. . . . First, where he is; that is to say what sort of world he has got into, how large it is, what kind of creatures live in it and how, what is made of and what may be made of it. Secondly, where he is going : that is to say, religion. And thirdly, what he had best do under these circumstances; that is to say, what faculties he possesses, what are the present state and wants of mankind, what is his place in society and what are the readiest means in his power of attaining happiness and diffusing it.'

"One feels that, substituting 'moral awareness and responsibility' for 'religion,' Herbert Spencer would have accepted that. If we too accept it, it is clear that international understanding is of fundamental importance, not only for producing 'educated persons' but also a more prosperous and happier life on our planet."<sup>1</sup>

Thus we find that education for international understanding is the crying need of our age. It is a challenge of our times and it must be met with all our efforts. We can make our world safe and peaceful by developing international outlook imparting education for international understanding.

## 9. SUMMARY

We are living in a scientific age. New discoveries and inventions have made the world small.

There is a kind of growing inter-dependence in this scientific age. Nonetheless it is a strange paradox that this obvious fact is not easily realised by some people.

While nationalism and patriotism is desirable, none the less

*Ibid*, p. 20.

if it leads to narrowness of mind and develops racial prejudices it is bound to be harmful.

On the one hand scientific developments in the world are bringing us together physically, on the other we find ourselves divided mentally and emotionally. It is the task of education to develop an international understanding so that we can live like a family.

Peace has its roots in the minds of men and women all over the world. It is with this end in view that education for international understanding tries to develop appreciation of other cultures so that peoples of the world may realise the underlying unity in the apparent diversity.

Though movement for international education is of recent origin, we find that efforts have been made by certain educators for a long time.

Education for international understanding is the crying need of our age. It is a challenge of our times and it must be met with all our efforts. We can make our world safe and peaceful by developing international outlook and imparting education for international understanding.

## CHAPTER 27

### EDUCATION OF THE FUTURE

We are living in a fast changing world. Due to advanced science and technology man has acquired such powers as could be helpful in wiping out poverty, ignorance and sickness from the world. Scientists have visualised the future changes which are likely to occur as a result of scientific and technological advancement.

#### 1. SHAPE OF THINGS TO COME

According to Dr. Philip Handler (1917), we have attained such scientific and technological knowledge as would enable us to stabilise world population and improve conditions of living. In terms of educational technology, Dr. Handler states :

In the near future, "Each individual will have a private, pocket size, two-way television instrument and immediate personal access to a computer serving as his news source. It will be his privately programmed educational medium, his memory and his personal communicator with the world at large—with his bank, his broker, government agents, shopping services, and so on."<sup>1</sup>

The future impacts of science and technology on human society have also been visualised by Dr. Handler. According to him, 'Less than five per cent of the working population will be engaged in primary agriculture, with no more than another 20 per cent engaged in other primary productive activities such as food processing, mineral extraction, construction or manufacturing.

"The bulk of the labour force, then, will engage in activities currently classified services rather than production of goods. The principal pursuits of mankind will be cultural, recreational or devoted to the expansion of knowledge and understanding.

1. Philip Handler, "Can Man Shape his Future ?", *Span*, March, 1971.

"Most of the diseases which have been man's most ancient enemies will be matters of historic interest only. Each individual may look forward to about four score years of vigorous, healthy, pain-free life before succumbing to the ravages of old age."<sup>1</sup>

There is an explosion of knowledge in the modern world and this is also creating problems for educators. Whatever we knew in 1901, was doubled in 1950. Our accumulated knowledge in 1950 was doubled in 1960 and in 1970 this was again doubled. Thus human knowledge due to advanced science and technology has been multiplying itself leading to the explosion of knowledge.

Another important fact to bear in mind is that due to advanced science and technology the modern world has shrunk and its size has become small. We have such means of communication as enable us to know and reach any corner of the world. According to Wilbert E. Moore :

In these times scarcely a day passes without the newspaper and other mass media reporting a new or continuing crisis of great international import in some little-known part of the world. The technology of communication and travel has, it is said, shrunk the size of the world. The politics of international tension have made that small world a dangerous place for human habitation.<sup>2</sup>

## 2. CRISES IN EDUCATION

The modern science and technology can be useful if they are utilised properly. But at present man does not possess the wisdom to use this scientific and technological power properly. A number of crises have appeared due to human selfishness, shortsightedness and hunger for power. It has already been noted that with the help of science, span of life has increased and there is also a population explosion in developing countries like India. It has been emphasised that if mankind has to survive in the future, efforts must be made to check population growth and to develop

1. Ibid.

2. James A Parkins, "Five Crises of World Universities", *Span*, March, 1971.

such a world understanding as will lead to the development of a world-wide government which will be responsible for maintenance of world peace.

Prof. James A. Parkins, Chairman and Director of the Center for Educational Enquiry, New York, recently stated that almost all the universities of the world are faced with five crises. These are :—

1. Crisis of numbers
2. Crisis of finance
3. Crisis of relevance
4. Crisis of priorities
5. Crisis of scepticism

*The Crisis of Number*—The population of India is now about 56 crores. Half of this population is below the age of 18 years. Thus in India there is a need for many more educational institutions. According to Kothari Commission (1964-66), "The total number of educational institutions in the country is over 5,00,000. The number of teachers exceeds 2 million. The total student population, which is now (that is in 1966) about 70 million; will be more than double in the next 20 years, and by 1985, it will become about 170 million or about equal to the total population of Europe. The size and complexity of these problems argue the need for rapid action in evolving an appropriate educational policy . . . ."

The crisis of numbers in the educational world is a universal phenomenon. According to Dr. James A. Parkins, "While experiences differ from country to country, on the average the number of students entering higher education has doubled in the decade from 1960 to 1970. Even this swollen number will at least double in the next decade. If there were no other problems, this astonishing growth would, by itself, result in almost intolerable strains on most institutions of higher education in most countries."

If education has to be an effective instrument of planned social change, it must adapt itself to the changing needs of society.

The modern age is essentially a technological age. In order to live in this age every man must acquire technological knowledge and skills. The Kothari Commission has rightly emphasised the need for science-based education

*The Crisis of Finance*—Due to increase in number of pupils more educational institutions are needed and in order to run them more finances are required. Educational institutions all over the world, even in a rich country like the U. S. A., require more finances because costs of education have risen tremendously. Previously universities were receiving financial support mostly from private funds. Now-a-days they have to look for financial assistance from the government. University autonomy all over the world is being threatened due to governmental interference through its control over academic expenditures. This is not a good sign because education can be an effective instrument of social change only when it is allowed full play and not controlled or interfered by any vested interest.

*The Crisis of Relevance*—In a static society change is very slow and social patterns continue in the same form for a number of generations. Means of production and distribution are simple and social institutions perform their functions mostly undisturbed.

Due to rapid changes brought about by scientific and technological advancement much of knowledge and learning which was considered useful in a traditional and static society has become irrelevant and meaningless in a modern and dynamic society.

In India the question of relevance has been raised in the form of student unrest. Students all over the world are dissatisfied with the kind of education which is given to them because it does not prepare them for life. Students today want such education as will enable them not only to understand their past but also equip them for future. Contents of many courses in our universities are meaningless in the present context. We want to build a socialist society and from this point of view it is necessary that there should be equal educational opportunity for

all. Such education will be an effective instrument of planned social change as fulfils the needs and aspirations of youth.

*The Crisis of Priorities*—The time has come to think of priorities with a view to bring about desirable social change. In our educational system again there is a need for such changes as will emphasise first thing first. In other words, whatever was considered good in the past may not be regarded so now because of changes in political, social and economic conditions of life. Today the need is to provide such education as will enable young men and women to be self-employed. The educational system needs to be based on work-experience. In other words, learning by doing and earning while learning are necessary if education has to be an effective instrument of planned social change.

*The Crisis of Scepticism*—There are times when doubts are raised in the accepted beliefs, ideals and principles. In a healthy society individuals are permitted to express their views without fear. Unfortunately those in power in our universities and other educational institutions do not like to hear the voice of dissent. They want only to be dittoed by a passive group of teachers and pupils. But this is no more possible. In a fast changing world where ideas flow from one corner to the other easily and quickly, it is not only difficult but rather impossible to exercise control over expression and exchange of ideas.

One of the functions of the university is to encourage new thinking so that new avenues of thought are discovered. Due to lack of courage and initiative educational leadership in most of the countries of the world is for the *status quo*. Most of the people, who are responsible for making education an effective instrument of social change, lack foresight, initiative and boldness to leave the beaten path and lead the new generation to the brave new world.

### 3. CULTURAL CRISIS

Due to rapid scientific and technological changes we are faced with a cultural crisis. In other words, we have come to a



point that requires clear and concise formulation of our moral and social values. It has been observed that when a traditional society proceeds towards industrialisation there are three alternatives open before it.

1. The first is that it may continue to hold its traditionalism and refuse to assimilate the values, ideas and attitudes typical of an industrial society.

2. The second alternative open to such a society is that it may remain uncertain in regard to its policy matters and permit a kind of drift in all matters. Such a policy is very harmful for it does not help in progress and leaves the individuals at the mercy of the prevailing circumstances. In many societies of the world we find these two trends. That is, some societies look behind and receive inspiration from their ancient past without caring for the present or the future. This is typical of some of the societies in the East. In some of the Western societies where tradition is weak and there is no deep sense of history, a feeling of uncertainty prevails for the people who refuse to take up a position.

3. The third alternative, perhaps the most desirable alternative, is to resolve the cultural crisis and adopt a world view which will include all mankind and emphasise essential unity of all religions. In other words, we need a spiritual regeneration in this world today.

Along with this we have to strengthen democratic institutions and safeguard political and social freedoms. People must have an abiding faith in democracy and freedom. These are the three alternatives which are before the world today. As it has been pointed out earlier, the first two alternatives have no value. The third alternative of a world community should be our goal and the task of education is to pave the way for such a society as will be based upon the concept of the good of all and a glorious future.

#### 4. SUPREMACY OF THE MASSES

Education of the future must take into account the rapid

industrialisation in the world has brought about the supremacy of the masses specially in industrial society. As a matter of fact industrial society has become a mass society characterised by mass production and mass communication. It seems that the masses have a lot of comforts for things are produced on a mass scale and there are such media of communication as enable the masses to know about a thing quickly and conveniently. What is missing in this set up is the human factor.

Modern man finds himself lonely in the crowd while a large number of people are engaged in large scale productions, the totality of life in society is lost. Individuals have become more or less mechanical and the masses are working towards an end which appears to be meaningless for them. In such a mass society the main problem is to rehabilitate the individual in terms of his human potentialities, his needs for novelty of experience.

The problems of the masses today are being solved at the economic and political level by various social techniques and mechanisms. Nonetheless the individual is losing his freedom to think and to act as he desires. The means of mass production are mostly in the hands of a few people who manipulate the economic system and try to have the largest amount of profit leaving only a little for workers in the fields and factories.

So long as we fail to plan for prosperity on a mass scale, so long as the modern man remains 'ignorant' in spite of all the means of mass communication the problem for educators will remain.

Thus on the one hand we find that supremacy of the masses is emerging and on the other hand we observe that masses are losing their human touch on account of mechanisation in fields of production and distribution as well as in their lives for, as stated above, he feels himself lonely in the crowd.

##### 5. ORGANISED GROUPS

Due to industrialisation we find that groups of people engaged

in various industries are getting organised. There are workers' unions, labour organisations, professional guilds etc. This has become necessary for without an organisation the interest of a group cannot be safeguarded and its difficulties removed. These organised groups exercise pressures on political parties and legislatures to serve their interests.

Organised groups are active and influential not only in the social and economic fields but also in political spheres. In Western societies where industrialisation has reached to a high level, we find a two party political system. The party in power has a strong opposition. But in such societies as are gradually getting industrialised the two party system has not emerged in a satisfactory manner.

In India the party in power is very strong and the opposition is rather weak. Such a state of affair is not desirable in a democratic society. It is imperative that organised groups not only safeguard their own interests but also see that there is a healthy opposition to the government in State Legislatures. The education of the future should facilitate it.

#### 6. EMERGENCE OF A NEW CLASS

The impact of industrialisation, science and technology on society has also brought a new class in existence. In pre-industrial era the elite belonged to a feudal aristocracy and status depended upon the landed property or the high caste of an individual. Now-a-days the basis of social status is the capacity to earn.

We find that people who do not have high status traditionally are becoming influential in their groups on account of their high rate of profit and economic prosperity. In other words, the emergence of a new class on the basis of industrialisation has upset the traditional class and caste status and created new categories for social significance.

In this connection it may be mentioned that industrialisation has not only created a new class of people who are rich and powerful in spite of their lack of status, it has also created a high degree of mobility. We find people moving from region to

region in search of lucrative jobs and prosperity. Thus it is not uncommon to find that in a new industrial society people from far and wide come and settle down.

They build their new traditions breaking almost completely from their social past. It is desirable to examine the implication of these new relationships in an industrial society and devise such a system of education as will bring about integration and develop healthy social relationships.

#### 7. PROBLEM OF LEISURE

In an industrial society where we have mass production the problem of leisure is acute for people work less and produce more. In those countries where population is on increase mass production has led to unemployment. But in some Western countries where population is under control the problem of unemployment has not been so acutely felt. Nonetheless workers today have more leisure for there are machines which require less number of people to produce more. That is why a modern worker is comparatively paid more and given enough leisure.

The problem of leisure becomes serious when the worker does not know what to do in his spare time. Since he has been working in a large mechanical set up, his approach to life also becomes somewhat mechanical and he gradually loses human touch. It is extremely necessary to see that the right type of education is provided for the proper use of leisure. The mass media of communication like cinema, radio and television are there not only for information but also for recreation. It is desirable that the mass media of communication are not exploited and mis-used by vested interests and thereby impoverish the masses culturally.

As a matter of fact the problem of leisure is related to the problem of culture for millions. Previously culture was considered to be the sphere of a few and the rest of the people were left to their folkways. Now-a-days mass media of communications have assumed great importance in view of the large scale

publicity and propaganda carried out by business organisations, political parties and other organised groups. The masses are bewildered and they fail to recognise the subtle nature of propaganda. Therefore, a worker at leisure is constantly bombarded with all kinds of propaganda material and he is culturally deprived of or displaced.

It is extremely important that there should be a well organised scheme of education for leisure and informal agencies of education should devote some time to the spread of culture in the masses.

It is a sad commentary on the state of affairs today that while we have all the means to wipe out hunger, ignorance and disease from the world, we lack the necessary ideals and moral values to organise our efforts to apply modern means of production and communication for public welfare purposes.

#### 8. FREEDOM AND PLANNING

One of the strong agencies in the modern world is that of democracy. People at large are gradually realising that there cannot be any real peace or progress without democracy. It is rightly said that the world of today is gradually becoming democratic. The forces at work are numerous. Some of them are helping the democratic forces and some are against democratization. As a matter of fact in every society positive and negative forces are at work all the time. It is the task of education to help the positive social forces and weaken the negative forces.

*Purpose of Democracy*—It may be noted here that the concept of democracy has also been undergoing gradual change. Now-a-days while it is accepted that all people are equal, they are also different in some sense. In other words, the concept of equality does not mean that individual differences should be wiped out and all individuals in spite of their mental abilities should be given the same kind of education.

Today it is realised that the purpose of democracy would be better fulfilled if there are opportunities for self growth to the

maximum. For example, if a child has superior intelligence he should be provided with such type of education as will be challenging enough as well as interesting for him.

Thus in a democracy while the principle of equality is accepted, it is at the same time realised that individuals with superior abilities should be provided with special opportunities for self growth. This requires a kind of planning in education which will meet the requirements of all sections of people.

*Fundamental Freedoms*—While we accept the principle of planning in the context of democracy it has to be emphasised that there are certain fundamental freedoms which must be assured for all. In a democracy freedoms of worship, speech, opinion and to hold meetings for social and political purposes are generally recognised and granted.

But these freedoms are not enough. While people may have political freedom they may not have social and economic freedoms. It is, therefore, necessary that freedom in a democracy should mean freedom from want, ignorance, disease and unemployment. This is the social welfare aspect of a democratic society.

*Social Responsibilities*—In the context of freedom and planning another important factor is the consent of people and sharing of social responsibilities. It is one of the features of a democratic society that people agree to planning and collective action so that social and political freedoms can be safeguarded.

People surrender their certain rights to the State in order to provide for such mechanisms as will ensure proper distribution as well as production of goods and other requirements of life.

In a democratic society the State cannot perform its duties without willing cooperation of the people. That is why democratic societies plan for such educational system as ensures democratic attitudes among the people.

One of the important democratic attitudes is that of cooperation and participation. People cooperate and participate in

the democratic process of society when they feel a sense of responsibility for the actions of the government.

The famous definition of democracy which emphasises the government of the people, by the people and for the people invariably underlines the fact that no democracy can function without a sense of identification on the part of the people with the State and the democratic government.

#### 9. MANNHEIM'S VIEWPOINT

Karl Mannheim<sup>1</sup> has rightly pointed out that our society is moving from a *laissez-faire* stage to a planned one. But in a planned society, according to him, there can be two tendencies in regard to power and control.

One tendency could be that of democratization and the other that of authoritarianism. As we know in a democratic set up there is so much of freedom that sometimes certain people misuse it. In an authoritarian set up power and control reside in the hands of a few. Thus both the tendencies in a planned society cannot fulfil the aims and objectives of a real democratic society.

In order to meet these needs Mannheim suggests a Third Way. The essential features of this Third Way are that planning is not for conformity but for variety. According to Mannheim, we can plan in such a manner as will produce harmony.

The second important feature of this Third Way, according to Mannheim, is that planning is done in such a manner as provides enough scope for individual enterprise and avoids control for the sake of it.

We have seen that sometimes when the government has got this power to control, bureaucracy introduces control without any regard for the place given for free enterprise. In a democratic planning public and private sector work in harmony and contribute jointly to social welfare.

Mannheim also emphasises the element of social justice in

1. Karl Mannheim : *Diagnosis of Our Time*, London , Routledge and Kegan Paul Ltd., 1943, Ch. I,

democratic planning. Without this element it is likely that certain sections of the society will take advantage of planning and derive extra benefits. Thus in a militant democracy planning of social justice is a must.

The Third Way of militant democracy as emphasised by Mannheim also requires the control of those people who misuse democratic freedom and try to destroy the democratic institutions of society. It is evident that people have not only to be taught to be democratic but they must also learn to safeguard their democratic rights from those who want to exploit them.

Mannheim would also like the people of a democratic society to be clear in their minds in regard to the basic values governing social life. When the goals, objectives and values are quite clear to the people there is little possibility of difference in the fundamental approach to freedom and planning. Thus education in a democratic society will teach people not only how to behave as a democratic nation but also translate into feelings, thoughts and actions the basic values of a militant democracy.

#### 10. ROLE OF EDUCATION

While discussing the nature of an industrial society planning, freedom and control we have also seen at places the role of education in a democratic society. Nonetheless it is desirable that we focus our attention on the role of education in times to come.

From this point of view the first requirement is that the scientific and technological potentialities of a people have to be developed by education. If it is desired that a society should have industrialisation in order to banish poverty and unemployment it must try to educate its people in scientific and industrial fields.

It is not only enough that the core of curriculum becomes scientific and industrial but also there should be emphasis on the education of the talented and gifted. While the duty of the State is to spread education as widely as possible, there is also



a compelling need to educate to the highest level the talented and the gifted.

Role of education in future society will be dynamic and not limited to one field of study or only one aspect of life. Educators have visualised interdisciplinary approach in the field of education. Peter Wilby,<sup>1</sup> while discussing 'further education,' pointed out that if education of the future has to be meaningful it must make efforts to adopt inter-disciplinary courses that integrate several subjects. This will require dropping of the single subject degrees which are taken without paying any regard to the interdisciplinary relations among the different subjects of study.

Education of the future can play its role effectively if it also helps the individual in understanding his spiritual nature. If it confines itself only to material aspect of life and ignores self-knowledge, it cannot play its role according to the needs of the time.

#### 11. JOB-ORIENTED EDUCATION

In an industrial society skilled workers and technicians are in great demand. Modern machines are quite complicated and they can be well manipulated by educated workers. Thus we need something like a technical high school to spread technical and industrial education in a society. But alongwith technical and industrial education we have to provide for individual differences and interests.

It is a well-known fact that all individuals are not equally interested in technical or scientific subjects. Keeping in view this fact, it is necessary that in a job-oriented education there should be a provision for humanistic and liberal studies so that an industrial worker does not receive only one-sided education.

As we know the purpose of education is the all round development of the individual. Education must enable the individual to realise his individuality first and later on it can prepare him for any vocation or profession. But to emphasise only

vocational aspect of education or job-oriented education will defeat its purpose.

## 12. GENERAL EDUCATION

Traditionally liberal education has been given to a children. The pre-industrial society cared more for traditional and cultural view of life. Therefore, there was great emphasis on the teaching of liberal and humanistic subjects. But due to industrialisation there has been a great demand for scientific, technical and industrial education. In view of this a conflict has arisen between liberal studies and technical education. How to resolve this conflict is a problem before educationists of the world. ..

Recently there has been a move for a plan of general education. In this plan a provision has been made for essential elements of liberal and humanistic studies. In other words, all children in an industrial society will have to study some such subjects as will provide them with liberal outlook on life.

The teaching of social subjects is to be done with a view to make children responsible citizens. It is, for example, suggested that social responsibility should be developed through teaching of social studies in a historical framework and against a universal background. Thus it is evident that children in an industrial society should be educated in a manner as will enable them to have a fairly good idea about philosophy, literature, history and other humanistic and social studies.

In this connection it has to be pointed out that in a democratic society every citizen has to feel responsible for the decisions made by the government. It has been observed that people and government do not work in a cooperative way. The result is that people at large do not feel responsible for the decisions and actions of their government. This attitude defeats the purpose of democracy. Hence education of the future has to be of such type as will develop a sense of responsibility among the people towards the state of affairs in the society.

Another important element in general education, is that of science and its impact on life. It is generally accepted that modern science has affected thinking and brought about various changes in our outlook. Nonetheless it is also true that some of the prejudices and superstitions still continue. We know that certain races consider themselves superior to others and scientifically it is proved that there is no racial superiority.

So the plan for general education should try to develop among the people a scientific attitude and provide them with such knowledge as will help them in getting rid of their traditional prejudices and superstitions. It has also been observed that a lot of emphasis on science has led to the development of a narrow outlook. In order to avoid this it has been suggested that there should be a course in the philosophy of science. In other words, scientists should try to understand the philosophical basis of scientific investigation and try to visualise the impact of scientific discoveries on human life.

### 13. MAN IN MACHINE AGE

The problems created by urbanization and industrialization boil down to the fact that modern man is dominated by machines. As a matter of fact human society today is gradually becoming a victim of machines. It has led toward a kind of dehumanization. By living and working with machines modern man has become somewhat mechanical in his approach towards life and society. The result is that we are faced with a danger of losing the human touch.

Thus education of the future has to preserve human values and see that human factor is not neglected. In other words, education should continue to pay proper attention towards the harmonious development of human personality. If individuals have an integrated individuality, if personality of all persons flowers to the full, the danger to human values will be removed and dehumanization will be controlled.

Finally the task of education of today as well as of tomorrow is to help the individual to know himself as Socrates wanted

centuries ago. So long as the individual is ignorant of his real self, his potentialities, his limitations and his mission of life, he cannot contribute in a creative manner towards his self growth and development of his society.

Educators can develop a sense of self respect and self esteem among their pupils by respecting them as individuals of unique abilities. As a matter of fact a real teacher always does so. When a real teacher teaches his pupil he makes him feel his uniqueness and the things that he can do after his full development. Education of the future is a challenge as well as an opportunity for those who dream of a world community and world government.

#### 14. SUMMARY

Due to advanced science and technology man has acquired such powers as could be helpful in wiping out poverty, ignorance and sickness from the world.

According to Dr. Philip Handler, (1917) we have attained such scientific and technological knowledge as would enable us to stabilise world population and improve conditions of living.

There is an explosion of knowledge in the modern world and this is also creating problems for educators. Whatever we knew in 1901, was doubled in 1950. Our accumulated knowledge in 1950 was doubled in 1960 and in 1970 this was again doubled. Thus human knowledge due to advanced science and technology has been multiplying itself leading to the explosion of knowledge.

The modern science and technology can be useful if they are utilised properly. But at present man does not possess the wisdom to use this scientific and technological power properly.

It has been emphasised that if mankind has to survive in the future, efforts must be made to check population growth and to develop such a world understanding as will lead to the develop-

ment of a world-wide government which will be responsible for maintenance of world peace.

Due to rapid scientific and technological changes we are faced with a cultural crisis. In other words, we have come to a point that requires clear and concise formulation of our moral and social values.

Modern man finds himself lonely in the crowd while a large number of people are engaged in large scale productions, the totality of life in society is lost.

The problems of the masses today are being solved at the economic and political level by various social techniques and mechanisms. Nonetheless the individual is losing his freedom to think and to act as he desires.

In an industrial society where we have mass production the problem of leisure is acute for people work less and produce more.

It is extremely necessary to see that the right type of education is provided for the proper use of leisure.

In every society positive and negative forces are at work all the time. It is the task of education to help the positive social forces and weaken the negative forces.

While we accept the principle of planning in the context of democracy it has to be emphasised that there are certain fundamental freedoms which must be assured for all.

It is one of the features of a democratic society that people agree to planning and collective action so that social and political freedoms can be safeguarded.

Children in an industrial society should be educated in a manner as will enable them to have a fairly good idea about philosophy, literature, history and other humanistic and social studies.

The task of education of today as well as of tomorrow is to help the individual to know himself as Socrates wanted centuries

ago. So long as the individual is ignorant of his real self, his potentialities, his limitations and his mission of life, he cannot contribute in a creative manner towards his self growth and development of his society.

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